Zionist leaders are attacked for lack of effective information to combat Arabs

By MURRY ZUCKOFF

NEW YORK [JTA] —
The Zionist movement in this country is caught between the Scylla of Arab propaganda and the Charybdis of its own inertia and complacency. At a time when effective Zionist information, qualitatively and quantitatively, is an imperative necessity the educational and informational Zionist apparatus in this country and in Israel is barely in first gear.

Zionist leaders and activists concede that the apparatus requires an immediate tune-up, if not total overhaul, to place it on an emergency basis. The consensus is that after all the talk from Zionist officials about the need to engage in high powered ideological activity is neatly formulated, packaged and submitted to the various Zionist departments for approval and as press releases to the media, the vast majority of Jews still lack the requisite information to counter anti-Israel and anti-Zionist propaganda.

There is mounting frustration and anger in the lower echelons of the Zionist establishment and especially among grass roots Jews in small communities over what is described as business-as-usual in the face of a grave emergency. A number of leaders and spokesmen, as well as activists interviewed by this writer in the past two weeks, asserted both on the record and not for attribution that the Zionist leadership is filled with the best of intentions. "but, you know which road is paved with the best of intentions," one Zionist activist said laconically.

A disgruntled Zionist youth who tries to organize Jewish students on campus, stated bluntly: "Routine is the order of the day. While pro-Arab propagandists are pummeling us and swaying a lot of people, our Zionist 'machers' act on the assumption that things will automatically correct themselves in our favor. Some mornings, when there is a pro-Arab ad in the local newspaper they begin to sweat a little, squeeze out a counter-ad, gloat when it appears, and go back to routine."

The Zionist informational and educational apparatus in this country and Israel is encumbered by a hydra-headed bureaucracy, competition is rife between various Zionist groups and spokesmen for publicity and leverage, a welter of over-lapping activities leading to duplicated and wasteful motions, the inability to plan long-range programs, the assumption that some other organization is doing the job, in-fighting between the various organizations when they get together in umbrella groups, and a tendency to deprecate the day-to-day work of those in the "field" while over-exaggerating the performances by functionaries at the "center."

Much of this criticism was levelled on the record by two persons who are intimately involved in the "center." One was David Friedlander, an Israeli who is the shaliach of the Department of Organization and Information of the World Zionist Organization to the American Zionist Federation. The other was Dr. Mordecai Chertoff, the director of public information of the WZO-American Section.

"In the early days, before statehood, we also had propaganda battles with the Arabs," Dr. Chertoff recalled. "But there is a cultural lag between then and now, an illusion that once a battle was won it was finished. We felt we had answered all the objections to our satisfaction. We don't realize that there is a whole new generation grown up asking the same questions and we assume they should know the answers, but they don't".

Friedlander focussed on a sore point; the competitiveness between the various Zionist groups and leaderships. "We're also fighting ourselves." He noted that there is a "beautiful community of Jews in this country. They are warm towards Israel. But when it comes to an organizational problem they're still wonderful Jews but every one has an ax to grind. What the WZO puts out is not good enough for the AZF, and what the AZF puts out is not good enough for Hadassah."

But if the problem is the inability to get Zionist information down to the grass roots Jewish communities, there is even a larger problem in getting a consistent and sustained informational and educational message across to the non-Jewish middle American population which is sympathetic to Israel but buffeted by Arab propaganda as it relates to such emotional issues, as "We have a right to return to our homes," "We were forcibly expelled from our land," and, "If Jews from Russia, from the United States, from South America and other countries can come and settle in Israel with no questions asked why can't we come back?"

"When you talk about middle America you talk about a section of the population that we haven't even touched," Friedlander said, "We are not even scratching the surface. We have communications and media groups, interreligious groups, artists and writers groups who relate to middle America on this level, but there is nothing systematic."

The Canadian Jewish news

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1974 Bonds campaign 2nd most successful

TORONTO —
The 1974 Toronto State of Israel Bond Campaign was the second most successful bond drive ever held in Canada, yet it fell far short of Israel's economic and development needs. These were the conclusions from the final report to the Toronto Jewish community issued by Jack Israeli, 1974 general chairman and James Senor, executive director.

Approximately 10,000 families pledged 17.5 million dollars. Of this sum, $12,256,000 was raised in cash by December 31, (an approximate additional 1.5 million dollars was paid to February 12th).

"The crushing economic burden which Israel was compelled to carry in 1974 required that Toronto should have raised more than twice as much as we did," Israeli and Senor declared. "Unless Diaspora Jewry can take over the economic development, — the industrial and agricultural expansion needs, and the provision of jobs for immigrants while the Israelis are struggling to carry the vast security and defense needs we are not doing our share."

The report noted that in 1973, Toronto raised 23 million dollars in Israel Bonds from 20,000 purchasers. The previous high was the 1972 peace-time year when 7,500 family purchasers bought approximately nine million dollars in bonds.

In spite of the fact that the '74 campaign fell short of the previous year, the report showed that it compared favourably with bond campaigns around the world and prior Jewish communal fund raising efforts in Canada. The $12,250,000 in cash thrust Toronto into the forefront of major bond producing communities; it was the fourth highest city in the world, behind New York, Los Angeles and Chicago. Worldwide Bonds raised $250 million with Toronto providing five percent of the total.

The fall-off in the number of subscribers from '73 to '74 was due to the non-repeat purchase of non-Jews, and of transient and young families, and to the elimination of the $100 bond, making the minimum purchase $250. Nonetheless, there were about 500 families who were first-time supporters and many hundreds of previously $100 only purchasers continued their support at the $250 level or higher.

The general chairman and the executive director ascribed the achievements of the campaign to the sacrifices and outstanding support of many men and women. There were nearly as many purchasers at the $25,000 and over level in 1974 as in the '73 war year — 96 compared to 117 Furthermore, more families enrolled in the Shomrei Israel program, $1,000 or more, than ever before.

"The co-operation and support of the synagogues was superb," Israeli and Senor said. Of the 47 congregations in Metro, 45 held High Holy Day appeals, many obtained commitments during holidays in the spring, and most held congregational dinners and parlor meetings for the sale of Bonds.

The synagogue division raised six million dollars in 1974.

Figures show that the women's division again played a crucial part. Nearly three million dollars was directly attributed to the women's campaign. Their functions, activity and influence also contributed substantially to higher purchases by men subscribers.

SINGING UP A STORM!

Roslyn English (extreme right) leads children in song at the popular children's hour held three times weekly at the Jewish Public Library. Rabbi Michael Celniker, the executive director, watches approvingly as the children, aged three to five, take part in the fun. Other adults pictured are parents. So popular has the Children's Creative Corner become that original twice-weekly program was extended.

Goldmann re-elected to WJC presidency following 'bitter' opposition by Herut

JERUSALEM [JTA] —
Dr. Nahum Goldmann was re-elected president of the World Jewish Congress by an overwhelming show of hands at the WJC's Sixth Plenary Assembly here. Although no count was taken, it was evident that the only hands raised against Dr. Goldmann were those of the Herut delegation which bitterly opposed his re-election. There were a number of abstentions, mainly among the delegates of the World Union of General Zionists and Mizrachi supporters.

The election was preceded by a prolonged and stormy debate during which Herut leader Yosef Klarman denounced Dr. Goldmann for his controversial views on Israeli political matters, and Soviet Jewry. Pinhas Sapir, chairman of the World Zionist Organization and Jewish Agency Executives, vigorously praised the 80-year-old WJC head as a true Zionist.

The denial of a Herut motion for a secret ballot on grounds that some of the signatures on their petition were invalid, precipitated the only disorder at the session. The Herut delegation rose en masse and numbers of them moved threateningly toward the podium. The chairman called on ushers to block them, at which point Klarman ordered the Herut delegates to return to their seats.

Dr. Goldmann's victory, though expected, was won in face of opposition from some veteran Labor Party leaders. Former Premier Golda Meir, whose policies often conflicted with Dr. Goldmann's views during her years in office, sent letters last week to Premier Yitzhak Rabin, Sapir and Itzhak Korn, chairman of the Israeli Executive of the WJC, urging them to block Dr. Goldmann's re-election. Mrs. Meir apparently had some support, but the Labor Party leadership concluded that it was too late to select an opposing candidate and that opposition to Dr. Goldmann would create a breach with Labor delegates from abroad who supported him.

Dr. Goldmann spoke briefly after the election. He thanked the delegates and also thanked Klarman for his "gentlemanly" opposition. Others elected to top WJC posts included Philip M. Klutznick of Chicago; Sapir; Leon Dulzin, WZO treasurer; Sol Kanee of Winnipeg; Lord Fisher of Camden, who was elected European Regional Chairman; Korn, re-elected Israel Chairman; Gregorio Faigon of Argentina, Latin American Chairman; and Edgar Bronfman of Canada, North American Chairman. Gerhart Reigner of Geneva, was re-elected Secretary General of the WJC.

Vice-presidents elected were Nessim Gaon of Geneva; Rabbi Arthur Hertzberg of Englewood, N.J.; Rabbi Joachim Prinz of South Orange, N.J.; Ezra Shapiro of Jerusalem; and Sam Norich of the U.S., who headed the youth delegation to the Plenary Assembly. Norich, 27, was the first youth representative elected to a vice-presidency of the WJC.

Dr. Nahum Goldmann (foreground) was re-elected president of the World Jewish Congress by overwhelming margin. But Herut opposed him and Mizrachi abstained. (Israel Sun.)

Sol Kanee, new WJC treasurer

Edgar Bronfman, North American Chairman

Prospects enhanced for bringing about school integration

By SHELDON KIRSHNER
Staff Reporter

TORONTO —
Representatives of the Board of Jewish Education, the United Jewish Welfare Fund and the Association of Jewish Day School Parents expressed optimism last week that the chances of integrating the Jewish schools into the North York school system have improved dramatically as a result of last Thursday night's decision by the North York trustees' ad hoc committee to study implementation on the basis of the Shipman White Paper rather than the Partlow report.

The Shipman White Paper takes a more flexible stance on integration than the Partlow report, in their opinion. The Partlow report, released last December, spoke of the difficulties and compromises involved if integration is to be achieved. It listed four problems that would be "difficult to overcome" for the Jewish schools: admission policies, length of school day for general studies certification of staff and small classrooms and pupil–teacher ratio.

Two weeks ago, Phil Granovsky, outgoing president of UJWF, criticized the Partlow report by remarking that "it appears to be a document which points out all the reasons why a merger of some of our schools into the North York system cannot and should not take place. I say . . . that every obstacle will be put up. We must fight the issue . . ."

In an interview with **The Canadian Jewish News** following the presentation of the Shipman White Paper, Association of Day School Parents Chairman Saul Koschitzky said the Partlow report was too "legalistic and restrictive." He added: "It looked too much to the past and dwelled on the negative rather than looking forward."

Board of Jewish Education President, Harry Steiner, called trustee Mel Shipman's proposals "quite acceptable," while its executive director, Rabbi Irwin Witty, termed them constructive. Benjamin Schneider, executive vice president of UJWF, said a "greater understanding" of Jewish requirements was displayed by the North York board in last week's meeting.

The Ad Hoc Committee Respecting Possible Integration of Educational Alternatives Having A Distinct Cultural Identity, was formed several months ago by the North York trustees to study the Parlow report in depth. Mel Shipman was chosen chairman of the committee.

Shipman, whose memorandum will be studied by a committee of five, described it as "my personal thoughts regarding a formula for integrating the Jewish schools into the public school system." But the consensus that emerged after the meeting was that his views on the matter more or less reflected those of the trustees.

He said the desire of the Jewish schools to safeguard their distinctive character appears legitimate. "We should accept this as a valid alternative within the public school system."

He said the trustees are prepared to press the government for a positive response on the importance in the Jewish schools for ancestral language instruction combined with a varied mixture of Jewish culture and religion.

But he disagreed with the Board of Jewish Education on admission policy, contending that entrance should be open to all taxpayers in Toronto, provided the student "has or can acquire in a reasonable time adequate language competence and is prepared to accept the total program of the particular school."

On pupil-teacher ratio, Shipman said that Jewish schools should be staffed as part of the regular staff allocation formula. In other words, funding should be on the same basis as that for any other school in the system.

Shipman said it should not be difficult for the Jewish schools to comply with current legislation concerning hours of instruction. He added that minsterial consultation, advice and approval would be of special assistance "in rounding any rough edges and avoiding possible pitfalls ... given a spirit of co-operation, an acceptable program can be developed."

He said that a three-year program of certification of teachers currently lacking proper provincial credentials appears reasonable.

Addressing himself to the question of principals, Shipman asserted that the need for continuity and time to integrate both existing personnel and train new cadres was of utmost importance.

Cont'd on Page 16

Israel is ready to talk peace with neighbors

JERUSALEM [JCNS] —
Israel is willing to take risks for peace and is prepared to negotiate peace treaties not only with Egypt, but with all its Arab neighbors.

This was the assurance given U.S. Secretary of State Henry Kissinger by Foreign Minister Yigal Allon, at a banquet in honor of the former prior to his departure for Cairo on the second stage of his "shuttle" mission.

"You can deliver this message to my counterparts across the lines," Allon said. "Tell them they must not get desperate. Patience and planning are required for a real settlement."

Kissinger took this message to Cairo where he conferred with President Sadat and received Egyptian proposals which he took back with him to Jerusalem. These proposals deal with the extent of the Israeli pullback in the Egyptian Sinai Desert.

Sadat is reported to have told Kissinger that Egypt would not attack Israel while the search for peace continues, but he refused to put this in writing. Instead, he proposed that the U.S. Secretary of State act as a guarantor of Arab non-belligerency and of Israeli willingness to give up the ocupied territory seized in 1967.

The U.S. Secretary of State has told Prime Minister Rabin that America would not sacrifice Israel to big power politics and added that Israel was not going to be pushed back "without a quid pro quo." At the same time, he called on Israel for "an act of faith" in making concessions towards peace

Meanwhile, in a blunt statement in the Knesset, Rabbin warned Egypt that unless she abandoned the threat of hostilities against Israel, neither the two strategic Sinai passes nor the Abu Rodeis oilfields, which were "of top-flight economic importance" would be surrendered under the terms of an interim settlement.

Jewish agencies get bigger grants

TORONTO –
The United Community Fund (United Way) has allocated a total of $1,098,712 for 1975 to local Jewish agencies, according to Jack M. Rose, president of the United Jewish Welfare Fund. Rose pointed out this is $174,012 more than allocated last year.

The new allocations, with the 1974 allocations in parenthesis, are as follows:

Baycrest Day Care Centre ($48,000)	$ 51,500
Council of Jewish Social Service Agencies ($37,000)	$ 42,012
Jewish Family and Child Service ($439,000)	$506,000
Jewish Home for the Aged ($110,000)	$115,000
Jewish Vocational Service ($100,000)	$130,000
Toronto Hebrew Re-Establishment Service ($26,000)	$ 28,000
YM–YWHA ($150,000)	$170,000
Camp Good Fellowship ($14,700)	$ 14,700

Two agencies are receiving United Way allocations for the first time in 1975:

Centre for Creative Living	$ 11,500
Co-ordinated Services to Jewish Elderly	$ 30,000

World News

Avraham Ezra, 24, is led away by the police in Netanya after confessing he threw a hand grenade into a crowded discotheque. Five people were killed in the blast. Ezra said he only meant to cause a loud noise because he was angry at the owner of the discotheque. He claimed he didn't want to hurt anyone. (IPPA photo)

Army deserter confesses to crime of killing five in discotheque

TEL AVIV [JTA] —

A 19-year-old army deserter confessed that he threw a hand grenade into a Netanya discotheque last Wednesday which killed five people and wounded 21. Ezra Avraham, who has a past police record for juvenile delinquency, told a Magistrate in Netanya that he had intended to frighten the discotheque owner with whom he had quarreled and he regretted the causualties. He was remanded in custody for 15 days, pending trial.

Avraham was one of five men arrested by a special police unit investigating the Netanya grenade attack. The five allegedly stole the grenades and other weapons from an army supply depot. A police spokesman said that Avraham had been inducted into the army under a special program to rehabilitate juvenile delinquents. Although a Palestinian terrorist group in Beirut claimed responsibility for the discotheque attack, police from the start attributed it to either a personal grudge or a war between rival gangs operating a protection and extortion racket against night clubs and discotheques.

In an unrelated development, Israeli security sources disclosed today that they have uncovered a terrorist network operating in the Tulkarem region of the West Bank, not far from Netanya. About 11 persons suspected of membership in the terrorist ring have been arrested in the past few days, the sources said. All were described as inhabitants of a refugee camp near Tulkarem who may have been organized into a terrorist cell by El Fatah agents. The gang is believed responsible for several acts of sabotage in recent months.

Once active in 'Jews for Jesus'

Jewish girl refused entry into Israel

By ROYSTEN ALLEN

JERUSALEM —

Jesus is not exactly the most popular figure in the State of Israel and the "Jews for Jesus" are anathema in many circles here.

Consequently, young Susan Baum was not allowed into Israel to visit her parents.

Susan is a American Jewish girl and her parents immigrated here several years ago and live in Eilat.

According to the State radio, when Susan came to visit them last year, she was not allowed through border control at Lod airport. She was quickly bundled onto a plane, back to the United States without being permitted to contact her parents.

Why? Her name appeared on a 'black list' put out of undesirables not to be permitted to enter Israel. Her crime? She was once active in the "Jews for Jesus" movement.

Interior ministry officials here say they "didn't know" she was Jewish when the list was drawn up but do not explain just how her religious activities in America came to the attention of the Israeli religious-dominated Interior Ministry.

One senior official there explained to the radio reporter that Susan Baum had once applied to come to Israel and had listed her "nationality" as "American" but that her religion had "not been clarified."

Former minister-without-portfolio Shulamit Aloni has formally asked the Israeli Foreign Ministry whether Israeli agents are busy collecting information on American Jews, active in such "subversive" movements as "Jews for Jesus."

Parliamentarian Aloni, well known here for her fight against religious coercion, said during a radio interview: "I believe in Jesus, I believe he was born here, was a Jew and had some good ideas. Now let's see what the Interior Ministry will do to me."

Susan Baum will probably be allowed to come back into Israel to see her family now that the affair has been made public.

However the questions still remain unanswered.

Does the Israeli religious establishment actively spy on Jews in the Diaspora, compiling black lists?

What part does the foreign ministry have in this business?

Have other Jews been refused entry to Israel because of their personal religious convictions?

Israeli Foreign Minister Allon's replies, when given, will make interesting reading.

U.S. asked to admit Soviet Jews

WASHINGTON [JTA] —

The State Department, under pressure in Congress was reported to be giving "serious consideration" to seek the entry into the United States as emigrants of approximately 2000 Soviet Jews in Rome. Ambassador Francis L. Kellogg, special assistant to Setretary of State Henry A. Kissinger for Refugees and Migration Affairs, was asked recently by Rep. Joshua Eilberg (D. Pa.) at a House Judiciary Committee hearing to recommend action to the Department of Justice.

Since then Eilberg has written Kissinger and Attorney General Edward H. Levi requesting prompt action on his request. "We hope these people can come to America right away," Eilberg said in a press statement. "They have been living on charity in Rome for several months and have been draining the resources of agencies which help refugees."

Entry into the U.S., Eilberg said, could be arranged by means of paroles by the Department of Justice which can allow entry in an emergency situation. The parole had been used to allow the immediate entry of Hungarians and Czechoslovaks following their unsuccessful revolts in 1956 and 1968, and Cubans following Castro's accession to power, Eilberg observed. According to Eilberg, 950 of the Soviet Jews now in Rome have "been completely processed and could leave immediately," and the remainder would be ready in a short time although "there will be more people arriving in the same predicament in the future."

U.S. officials said that Kellogg has not yet asked Kissinger to recommend to Levi to grant the paroles, and indicated that action must await Kissinger's return from the Middle East. Both Eilberg and government sources indicated that the 2000 in Rome had left the USSR primarily to emigrate to the United States. According to Eilberg, they had "no intention of going to Israel."

A government source observed that the fact that the Jews are in Rome, the source said, indicates they "had it in their heads they were going elsewhere, and that elsewhere is the United States." The U.S. Immigration and Naturalization Service, which processes prospective emigrants, does not have an office in Vienna but does operate in Rome. This fact was given as a major reason why some Soviet emigrants go there from Vienna.

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Cancel trips to Israel

Arafat intimidates some Jews

By VERNON KURTZ

JERUSALEM —

Recently disturbing reports have reached us here in Jerusalem about the fear of Canadian Jews to come and spend their vacation time here in Israel. This report was verified by the fact that of the 36 people who originally signed up for a synagogue-sponsored trip to Israel, 21 of them dropped out after hearing Arafat's speech at the UN and reading about the increase in terrorist activity in Israel.

Nothing distresses me more. Never has Israel needed the tourists from abroad more than today. The tourist in Israel offers spiritual support to a people whose national disposition is in need of it. With Israel's growing political isolation in the world, the Israeli must be shown that at least we, the Jews of the world, will never dilute our support.

No, I'm not advocating that those who cannot afford it put themselves into debt in order to spend a few precious days in Israel. What I am writing against and am disturbed about is the feeling that Israel is not "safe" and, therefore, I will go and spend my vacation in some American city or down south. As a student at the Jewish Theological Seminary living in New York for the past two years, believe me when I say that Israel is safer than New York is or will ever be.

The distinguished professor of Jewish philosophy at the University of Toronto, Professor Emil Fackenheim, has written "that Jews in our day have a 614th commandment not to give Hitler a posthumous victory by ignoring our Jewishness and helping in our own way to destroy the Jewish race." I submit that this principle can be enlarged to read that Jews must come and visit Israel so as not to give Arafat and his henchmen the victory they are looking for to destroy Israel politically or militarily or at least to make life hazardous enough so that tourists will stop coming to this land. Why else would Palestinian murderers attack a Christian bus on a religious pilgrimage to the Holy Land?

Today, in our day, there is no greater mitzvah than showing our brethren in Israel that we care and that we support their struggle by coming to visit them here in our ancestral land.

Vernon Kurtz is a Toronto resident presently attending the Hebrew University in Jerusalem.

It doesn't exactly snow every day in Israel. So when it does the children of Jerusalem have lots of fun. These boys may not have much experience, but they still managed to build a snowman near the walls of the old city.

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Asks Senate check Arab troop training

WASHINGTON [JTA] —

The Senate Armed Services Committee has been asked by Sen. Henry M. Jackson (D. Wash.) to scrutinize the $77 million contract let by the Defence Department to a private California company to train Saudi Arabian troops. At the same time the Jewish Telegraphic Agency was informed at the Capitol that "a real problem" would arise if the contract did not contain the stadard clauses in all government agreements regarding equal rights and opportunity or employment for all Americans.

This element is considered of paramount importance now that American universities and business concerns are seeking contracts with Arab governments and may be restrained from employing American Jews because of discrimination being enforced by Arabs. The Defense Department has given the Vinnell Corp. of Los Angeles the contract to train the Saudi National Guard. It is believed to be the first such agreement ever made with a private American company to train a foreign army.

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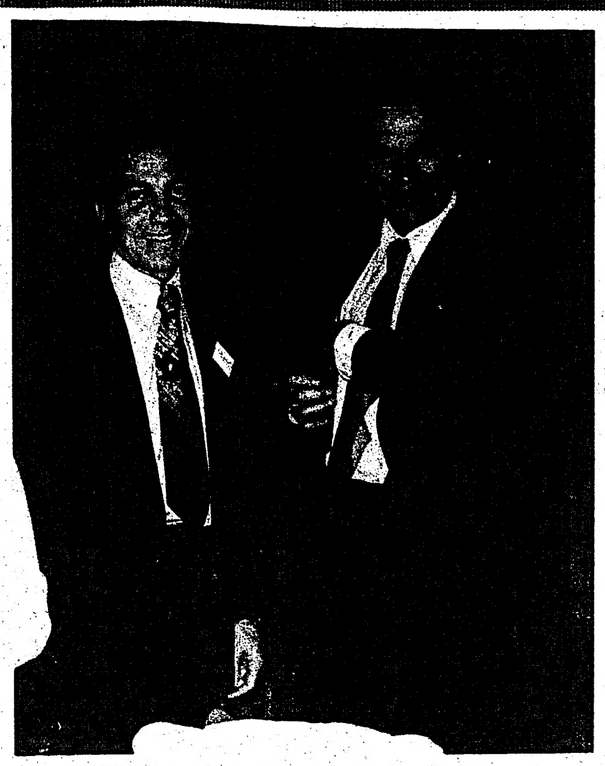

Hamilton's 1975 United Jewish Welfare Fund Campaign Chairman, Abby Goldblatt (left), shares a chuckle with noted CBS correspondent Bernard Kalb. Kalb spoke to overflow crowd last Saturday night. Goldblatt announced a pledge total of just under half a million dollars from leadership gifts.

Beth Sholom helps to integrate influx of Russian Jewish families

By ROCHELLE CARR

TORONTO —

With more than 300 Russian Jewish families in Toronto, and more continuing to come, Holy Blossom Temple has made an effort to take specific steps to help integrate them into both the Jewish and general Canadian societies.

About three months ago, a group of 10 to 15 Russian Jews met with Felicia Carmelly, director of Program Isaiah, which deals with such activities at Holy Blossom, to start a club. Some were members of the temple and others were not. They sent out letters to all the Russian Jewish families in the city. Thus far, they have decided to meet every second Saturday night, charge a nominal $1 fee per family, call their club "Shalom" and have a competition among their members to produce a club emblem.

At their official beginning last month, over 90 adults attended a get-acquainted social evening, where the members also helped two couples celebrate their anniversaries. Mrs. Carmelly explained, in an interview with **The Canadian Jewish News**, that in addition to the social aspect (Russian Jews from all across the city are getting a chance to meet each other), the club is arranging to show movies in English, have guest speakers, and in general, expose the members to anything that would make them feel more at home in their new environment.

"Actually, there is an education process on both sides. We have to understand from where they come and the patterns of life they brought with them. They have to learn what is expected of them, not only as new Canadians, but also, how to fit into the Jewish community, a difficult process for many who have lacked a religious background for over two generations," she said.

To ease this two-way education process, Mrs. Carmelly hopes that many more Jews in the community will play more of a personal and active role. Many people at Holy Blossom Temple have been of great help already, she noted. They have families and singles over for meals on a regular basis, are tutoring individuals in the same or similar profession and are giving their time as English teachers at various hours in the day and evening to small groups of members of Club Shalom.

In addition, three Russian youngsters are telephoning 13 to 18-year-old Russian Jews in the city to begin a club. Another club of 18 to 30-year-old singles is being formed. All of this is done with the guidance of Mrs. Carmelly, who, in addition to speaking Russina, understands what it is like to be from a Communist country, having herself lived in Rumania.

As well as stressing to the Russian Jews that she "cannot do the work for them but she will work with them," she feels that, though the effort at Holy Blossom to reach out a hand to all Russian Jews in the city is a valuable beginning, the major problems with which these people have to contend necessitates a more active role by more Toronto Jews.

For instance, she noted that even when the Russian Jews come to their Saturday night club, they need to worry about baby-sitters, an expense few can afford. In addition to the language problem, they come from a society in which any form of welfare is anthema. Thus, they are highly motivated to find a job even if it is a compromise and not related to their profession.

In essence, what Mrs. Carmelly is hoping is that more groups in the Toronto Jewish community will offer various alternatives of integration, thus making the transition for these Russian Jews a easy as possible.

Some of Toronto's 300 Russian families enjoy a Hora at a get-acquainted social evening. It's all part of a program to ease their integration into the community.

LYO to distribute shallach manot

TORONTO —

The Lubavitch Youth Organization plans to distribute shallach manot to about 10,000 adults and children here and in outlying communities during Purim. Shallach manot is a custom whereby Jews send gifts to friends and to the poor. The shallach manot must be comprised of food items ready to be eaten.

These Purim shallach manot are distributed free of charge to schools, hospitals, social service centres and synagogues. LYO's manot consists of raisins, nuts and two pennies.

According to LYO, the elementary, high school and university students who prepare the manot learn an important educational lesson by giving of their time and energy. With the assistance of Jewish-owned stores from Mississauga to downtown Toronto, LYO hopes to reach more Jews this year than ever. LYO manot kits will be available at supermarkets and stores throughout the city and environs.

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Former dropout lauded for dedicated leadership

By JEFF MOUCKLEY

OTTAWA —

A onetime grade 10 dropout with a reputation as a rough, tough scrapper, last week was applauded by more than 400 members of the local Jewish community for his dedicated leadership.

Lorry Greenberg, Ottawa's first Jewish mayor, was the guest of honor at a black tie testimonial dinner at the Jewish Community Centre. The 41-year-old mayor, whose family pioneered in this city, was elected to the top post last December. He first served as an alderman in 1968, advanced to controller in 1969 and deputy mayor in 1972.

A feature of the evening was the reading of a telegram from Jerusalem mayor Teddy Kolleck, congratulating Greenberg on being Ottawa's first Jewish mayor. The message, read by Dr. Theodor Meron, ambassador of Israel to Canada, also voiced the hope that Mayor Greenberg would find it possible to visit Jerusalem during his term of office.

Lorry Greenberg

In lauding the services of Mayor Greenberg, the ambassador remarked, "your mayor, like the mayor of Jerusalem, is not only a doer but a fighter, an achiever. Unless you fight for what you believe in, you never get any results."

Among those who paid tribute to Mayor Greenberg were Barney Danson, recently elevated to federal cabinet rank as Minister of Urban Affairs; Rabbi Dr. Simon L. Eckstein, Hyman Soloway and Norman Zagerman, president, Jewish Community Council of Ottawa.

"He represents the people because he is one of the people," Zagerman told the gathering. "Lorry has made it on his own. He gets things done. We are not honoring him tonight. He is honoring us."

Sol Shinder, chairman of the planning committee, presented the mayor with a silver mezuzzah mounted on a plaque, a gift from the Ottawa Jewish community.

Mayor Greenberg, in the course of his reply, said he was deeply touched by the evening. He had never thought the time would come when he would have the responsibility and burdens of leading the local government. He thanked his family for their support and guidance during his years in public office.

"The challenges have never been so great as they are today," he said.

Pleased rights bill passed but Congress wants amendments

By JANICE ARNOLD

MONTREAL —

In a brief submitted to the Quebec Parliamentary committee on justice, the Canadian Jewish Congress, Quebec Region, "recognizes with pleasure" the enacting of the Quebec Human Rights Charter (Bill 50), but recommends that "certain amendments must be considered."

The bill, awaiting third and final reading in the National Assembly, prohibits discrimination on the basis of "race, color, sex, religion, political convictions, language or ethnic, national or social origin" and consolidates many existing rights and freedoms.

Part II of the bill establishes three-member Human Rights Commission with the power to investigate complaints of violations of the act, attempts conciliation between the parties involved, and, if necessary, seeks an injunction or damages in the Superior Court. For the first time, the commission provides a recourse for Quebecers who feel they have been the victims of discrimination.

The bill, however, does not take priority over existing laws and any previous legislation that may be interpreted as discriminatory will not be altered.

The second paragraph of Article 45 of Bill 50 states, "Nor shall it (the charter) be so interpreted as to extend, limit or amend the scope of any provision of law; however, if a doubt arises in the interpretation of such provision, it shall be resolved in keeping with the intent of this charter."

Congress recommends that this paragraph be deleted and replaced by the following: "Any provision of law, Order-in-Council, municipal bylaw or regulation contrary to the provisions of this Act, shall be invalidated unless it is expressly stated to be enacted notwithstanding the provisions of this Act."

A third paragraph "requiring the Minister of Justice to examine all existing and proposed legislation and report to the National Assembly any possible violations or inconsistencies" with the provisions of the charter is also recommended.

Congress contends that the "essence of human rights legislation is that it be so entrenched within the framework of laws as not to be susceptible of easy amendment or having its terms subverted or negated by omission."

Another amendment proposed in the brief is that the Human Rights Tribunal should have the force of judgment of the Superior Court but be subject to its homologation.

Fund-raiser wishes all could see Israel

'Visit worth 10,000 words'

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON —

The way Anne Minden puts it, it almost sounds as though she wishes the women's division of Hamilton's 1975 UJWF campaign could go into the travel business. But only to promote and encourage travel to Israel. Because that, she feels, is a very important part of raising funds for the UJWF.

Mrs. Minden is one half of the team of Minden and Streiner (Bella), who head this year's women's division campaign, and for the moment it's her turn to voice her thoughts.

"There is nothing like the sensation of seeing it for yourself," she insists. "one visit is worth 10,000 words."

It it were up to her, she would probably send everyone to Israel for at least one visit, but not everyone can afford to go. So the women's division is setting up what she calls 'a sort of mini-committee' to look into the possibility of organizing a mission to Israel at the lowest possible cost.

"It amazing," Mrs. Minden says, "how many women there are who have worked on all kinds of fund raising campaigns — Hadassah, B'nai B'rith, Ort, Sisterhood, you name it, year after year, but who have never been to Israel and have never seen where their money goes.

"You can work till the middle of next doomsday — but not until you've seen it for yourself do you really feel a part of it. Not until you've been to Israel, have seen what the people have accomplished, do you really know where your money goes. And not until you've met the Israelis, not until you've shaken their hands, can you show them that you really care and understand what it means to them."

Mrs. Minden speaks from personal experience. She's been busy ever since she came here from Baltimore, early in 1950, to join her husband, Dr. Joseph Minden. She arrived with three-year old Sarah and six-week old Mark and one month later, she says, "Sisterhood trapped me and I've been involved steadily ever since." But it wasn't until the Mindens went on their first trip to Israel, about five years ago, to visit one of their children — by then Debbie, Ruthy, Judy and Jonathan had joined the clan — that this involvement became personal in a way it never had been before.

On her last trip, with a UIA mission about a year ago, Mrs. Minden, a trained nurse, joined her surgeon husband on a number of hospital visits.

"When you go to a hospital and see a child being fitted with an artificial limb or prosthesis; when you see how these people work with their patients and how they talk to them, the love and the care; when you see what they do with what little they have and when you see strangers come to visit 'their boys' as a matter of course — that is what brings it home to you. That is when, when you hear the slogan "we are one," you really get that feeling of oneness."

Ann Minden visiting daughter Judy at Rosh Hanikra. Mrs. Minden is actively involved in the Hamilton Jewish community, including UJWF, ORT and Hadassah.

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Seventy-eight years ago, the Canadian prime minister-to-be, W. L. Mackenzie King, conducted a survey called "Foreigners Who Live in Toronto." He wrote that the great majority of city's Jews "have not attained as yet positions of much importance."

Politicians whitewashed

Final Agranat Commission report unleashes new wave of resentment

The Agranat Commission was created to still the welter of controversy that erupted following the inconclusive results of the Yom Kippur War. Instead of calming passions, the third and final Agranat report has unleashed resentment and indignation in many quarters in Israel. The critics complain that portions of the report made public whitewashed the political establishment but lambasted the military.

Like the detractors, we contend there is an inescapable connection between the army and the ministry of defence. The incompetence displayed by Gen. David Elazar was a function of the wishful thinking exhibited by the former minister of defence, Moshe Dayan. Mr. Dayan may not have been responsible for all the tactical bungling and poor discipline during the actual course of the war. But he is surely partly to blame for the arrogant complacency that pervaded the ranks of the General Staff after the euphoria of the Six Day War. This tipsy state of mind, of course, led to the tragic situation whereby vital intelligence concerning troop movements was completely misread by the army and/or government.

The Israelis knew the Egyptian and Syrian armies were massing on the frontiers, but outmoded strategic concepts and deplorable chauvinistic ideas lulled them to sleep.

On the Golan Heights, for example, the commission concluded that although the northern command had detected some of the Syrian preparations for war, it misread the enemy's intentions and failed to take the necessary steps to prepare for total war rather than a limited attack. On the Sinai campaign, the commission was particularly harsh about Maj. Gen. Shmuel Gonen, who was commander of the southern front at the time and subsequently suspended from duty. Justice Agranat and his colleagues found that Gonen had failed to prepare adequately for a surprise attack. In both cases, the assumptions held were indicative of an idea that the Arabs could not possibly challenge the vaunted might of the Israeli army.

It was a very traumatic mistake that cost the lives of many men in their flower of youth; it was a gross error in judgment that endangered the very existence of the Jewish state.

For some reason, the distinguished Agranat Commission exonerated Moshe Dayan, the charismatic figure who ran the affairs of the defence ministry for six crucial years. Dayan, a key decision-maker, could not have been unaware of the preconceptions so highly valued by his colleagues and friends in the General Staff. Apparently, the Agranat Commission found it more expedient to pin the blame on senior officers, who worked in very close proximity of the minister of defence and the government, rather than on the real villain of the piece.

Officially, the commission which heard testimony by 90 witnesses and received depositions from 188 other army officers and men, evaded the prickly issue of political responsibility for Israel's unpreparedness on the eve of the war by noting that the law failed to define which minister in the cabinet, or the cabinet as a whole, was responsible for operational control of the armed forces.

Clearly, the officers' whose careers and reputations were ruined or tarnished by the October conflict should not go down in history as the scapegoats, precisely the role the Agranat Commission has sought to assign them. It is patently true that they acted out of stupidity, ignorance and arrogance when they evaluated the intelligence communiques warning of an imminent Arab onslaught. But is it equally true that Moshe Dayan, no mean military expert himself, gratuitously accepted the army's conclusions and fed their false assumptions to a government that was as much to blame for the 1973 disaster as the armed forces themselves.

Unwanted Russian brethren wanders as Diaspora Jewry disgraces itself

There is a new breed of Wandering Jew in the world today.

He is the Russian Jew who immigrated to Israel and left the Jewish state in a cloud of bitterness and recrimination. Of the 100,000 Soviet Jews who have come to Israel since the heady days of the Six Day War, some 3,000 have repacked their bags and headed elsewhere, forming small transitory communities in Brussels, West Berlin and elsewhere.

For one reason or another, they have not been welcomed by the various Jewish communities. In some cases, they have been shunned. In Canada, however, this is not the case. To the credit of Canadian Jewry, Russian Jews have been well received here. But they are clearly outcasts and pariahs in the eyes of a substantial part of Diaspora Jewry. The arrival of over 1,000 Russian Jews in Belgium is a classical example of this phenomenon. The 35,000 Jews of Belgium greeted the emigres with consternation and embarrassment, and initiated a tense debate over their fate.

As one Belgium Jew told a British correspondent: "We've put our hand on one pocket to haul them out of Russia, are we now to put it in the other to get them out of Israel? Most of the Jews now living prosperous lives in Belgium were not born here. They were uprooted from communities in Poland and Hungary. They could have settled in Israel after the war."

Interestingly enough, the Russian Jews are largely being helped by a Catholic charity foundation with funds supplied by the Tolstoy Foundation, a White Russian emigre group. Which is outlandishly ironical, since the White Russians do not exactly have a reputation of kindness towards Jews. During the Russian civil war they perpetrated numerous pogroms.

In Germany meanwhile, 500 Russian Jews have settled in West Berlin, a city famous for its ability to absorb immigrants. Berlin is also known as a refuge for more than 20,000 Eastern European Jews who went there in the days of the Weimar Republic.

The Russian Jews who have flocked to Berlin are there because they heard rumors that the municipality was easier to get into than many West European countries. They were accommodated at the Marenfelde camp without the public's knowledge. But last December the story broke in the press and the West Berlin Senate decided that further Rusian emmigrants who appear will have to return to Israel within six months unless they can prove they are of German origin, or seek political asylum. City authorities are uneasy over this decision to stem the flow. Peter Herz, the Jewish head of Mayor Klaus Shautz's office underlined the delicacy of the problem. "To allow anyone to come in as a political refugee would imply that Israel was persecuting them," he said.

The furore over the fate of the Russian Jews in Belgium and West Germany has stirred both resentment and guilt because most people find it difficult, if not impossible, to comprehend the reasons for the Russians' defection from Israel.

Admittedly, some Russian Jews did not give life in Israel a fair chance. They really sought the material comforts of the West and used Israel as a resting place before proceeding to their true destinations. But others apparently had genuine complaints. By now it is no longer a secret that the Israeli bureaucracy is inefficient and maddeningly indifferent. "I thought the Russians were bad," remarked one emigrant. "The Israelis? Ten times worse."

Then there were the Russians who had non-Jewish spouses who were unable or unwilling to adapt themselves to a nation where the rabbinate has an inordinate amount of power and influence. And there were also Jews who were simply weary of the continuing tension in Israel. "Look at me, over 50 and all my life I've been running from the Rumanians, Germans, Russians and when I get to Israel what do I find? Darkness. Blackouts, wars ... Bomb scares, rockets. I suppose if you've been brought up in Israel you can learn to live with it, I can't. I've been running all my life ... I'm still running ..."

A sizeable proportion of the Russians did not stay because they thought they were scorned by the Israelis. The truth of the matter is that the Israelis' record in the sphere of accepting new immigrants is not a proud one. Recently, in a remarkably candid article in **The Jerusalem Post** entitled "David's Story," the writer related the tale of an idealistic young American who immigrated to Israel, served in the army, and finally to the U.S. in an utter state of disillusionment. The reason? He was not accepted by the Israelis. "In the end, I didn't find my place," he told the interviewer. "I wanted to be part of Israel society, and it didn't work.

Russian Jews have had similar experiences. No wonder they left.

The sad thing about these wandering Russian Jews is that they are somewhat like the Jews of another century, fleeing from Russian persecution or harassment and searching for a home in a fairly unreceptive atmosphere.

If it is strange that history is repeating itself; it is equally disgraceful that these bedraggled Jews are unwanted not only by the world at large but by their own brethren in the Diaspora.

What Really Happened

Many unskilled became peddlers

By A.J. ARNOLD

A.J. Arnold

In 1897, the Jewish population of Toronto was estimated at 2,500 including some 1,500 immigrants from Poland and Russia. "York Street is distinctively the 'Petticoat Lane' of Toronto, and the south side of Queen Street for some few blocks is not very different ..." according to a report on Toronto's Jewish population in the **Mail and Empire.** Most of the Polish and Russian Jews were congregated "in the lower part of St. John's Ward," it stated.

When the delegation of Anglican clergy first appeared before the Toronto public school board in June 1897 to ask for religious instruction in the schools they expressed special concern "for the poor of St. John's Ward" where the children were "very deficient in their knowledge of religious subjects." With so much of the Jewish population concentrated in that ward it is no wonder that Jewish leaders took such a strong position against the Anglican proposal.

This report on the Jewish population was part of a series on "Foreigners who Live in Toronto" and the author was later identified as W.L. Mackenzie King.

Discussing the occupations of the Jews, King wrote that while the great majority were engaged in mercantile pursuits they "have not attained as yet positions of much importance." He cited the clothing trade at which many Jews were already working as well as jewelry, watch-making, hardware and boots and shoes. In addition he wrote:

"Almost all the second-hand clothing stores and junk shops in Toronto are owned by Jews, but the total number ... does not exceed 58."

King also said: "The number of Jewish peddlers who go about the city and out among the farmers in the country is fairly large and the quantities of old rubbish they collect is something amazing. Almost the entire rag and scrap iron trade is carried on by Jews."

In 1912, the well-known Toronto journalist, J.V. McAree, in a major article on "The Jews in Canada" described the Toronto peddler as:

"...the 'sheeny' you can see frequenting the lanes, and uttering raucous cries of rags, bones and bottles. Any rags today, lady?' They are usually dressed in clothing that was made for somebody else and are adorned ... with whiskers ... intended for nobody at all. Little, hunch-backed cigarette smoking men, they are out with their pushcarts, shortly after daylight, and they continue their toil many hours after the union Canadian workman has gone home for the night. The calves of their legs are familiar with dogs' fangs; other parts of their bodies are acquainted with Christian boots, yet ... how joyfully they toil ... Most of them have come to us from Russia where their lives were never safe ...

"Ninety-nine percent of the Jews who come to Canada ... are poor men." McAree added "Generally speaking, those who have no trade get into the business to which they ... appear almost to have an hereditary right. They go to the pushcart ... to become a gatherer of rags and waste requires no capital to speak of. Five dollars will cover the expenses ... At this work he can make probably a dollar a day from the start."

In March 1913, **The Canadian Jewish Times** of Montreal published an editorial "The Jewish peddler in Toronto." Calling it "an unfortunate occupation" and "the sore," The Times explained that it chose to discuss the peddler problem in Toronto rather than in Montreal, "because it is located there in all its miserable strength." The Times claimed that Toronto then had 1,000 Jewish peddlers and called the occupation "degrading" the peddler "has to beg house occupants to let him buy something from them (and) is often insulted ... So grotesque a figure is he becoming that Gentile mothers are overheard to quieten their children with the remark: 'Hush or I will call the Jewish peddler'."

The Times editorial urged "the leading Jews of Toronto" to do something to stop the increasing number of peddlers who are "being looked upon as a real nuisance (and) bringing the Toronto Jewish name into bad repute."

There is no evidence of any organized community effort to limit the number of Jewish peddlers.

During those years however Jewish welfare work was assuming larger proportions. (The growth of Jewish welfare agencies is of course a separate chapter of our history to be dealt with later). It is worth noting however that economic distress among Jewish newcomers to Toronto during this period motivated local Jewish agencies to join together in 1911 in the Associated Jewish Charities. It is safe to assume that many a Jewish family whose peddler "breadwinner" could hardly make $1.00 a day had to turn to the Associated Charities for help. Next: Edmund Schever

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Letters to the Editor

Editorial 'missed point'

Dear Editor:

I was most astonished to find your newspaper, whose editorial reasoning has been of a consistantly high calibre so seriously missing the point in its response to remarks made by Rabbi David Monson (CJN January 31st, 1975).

While it may be true that Rabbi Monson was carried away by his own rhetoric, your disagreement with his comments has no basis in the political reality of today, and is all too reminiscent of the attitude of German Jewry in the late 1930's

Whether or not Cuba had "documented social and ecconomical improvements ... since the 1959 upheaval" has no bearing whatsoever on whether today as Jews we should support in any way a country whose soldiers are (according to Rabbi Monson) in direct military conflict with our brothers in Israel.

You suggested (if Rabbi Monson is correct), that Jews should also avoid any other country which now or ever has been anti-semitic or anti-Israel. Surely you must realize that Jews cannot live with that type of neurosis, but by the same token, it is extremely naive and foolish to expect concerned Jews to ignore the direct military aggression on the Golan.

You spent much of your editorial praising the fair minded attitude of the present Cuban government towards its Jewish population. So what! The fact that Cuba may have diametrically opposed internal and foreign policies can in no way excuse or condone the implications inherent in the latter.

You further attempted to bolster your argument against Rabbi Monson's comments by pointing out that there were no "cries of indignation before 1959 or during the terrible 30's." The fact that no one spoke out at that time (when speaking out as when Rabbi Monson has today may have helped save lives and ameliorate conditions at those times) only serves to underscore the validity of his assertions.

I agree with your concern about Jewish isolationism — but you totally miss the good Rabbi's point. Were we wrong on speaking out on behalf of Soviet Jews? Were we wrong on speaking out on behalf of Syrian and Iraqi Jews? Would we not have been better off protesting by every means available the travesties that occurred in Germany in the late 1930's? Do not the souls of all martyred Jews demand that we speak and act rather than pontificate about the good conditions for Cuba's Jews?

Sheldon A. Parker
Willowdale.

Dear Editor:

No doubt everyone in our community is aware that about 300 Russian immigrant families reside in our community. It is also known that many more families are arriving every week. Much is being done by various agencies and organizations to help them find apartments, get acquainted with the Jewish community and, of course, trying desperately to find them employment.

However, because they come from a foreign country which has different standards and different requirements, a lawyer is compelled to work as a shipper and a mechanical engineer as a luggage maker. The only assistance given by the various employment agencies is lip service, saying they will find suitable positions after the immigrant masters the English language and returns to formal schooling for another four to six years.

It is not our intention to criticize the procedures, but rather to bring the plight of these immigrants to the attention of the professionals and businessmen. It is their moral obligation and responsibility to employ these Russians or at least assist them to find suitable work.

Concerned individuals from various professions could establish similiar programs to the one set up for Russian doctors by Canadian doctors in the field of medicine.

We, therefore, urge everyone who is considering hiring extra help to strongly consider the possibility of hiring an immigrant.

Let us give them work and dignity.

Rabbi Z. Aaron Grossbaum,
executive director,
Lubavitch Youth Organization,
Toronto.

Russian Jews were blamed for German victory in 1918

By ROCHELLE CARR

TORONTO — With a breakdown in peace talk negotiations, the German army began once again to advance into Russia. It was February 18, 1918.

By now Russian power lay in the hands of the Bolsheviks, Lenin and Trotsky. German armies began again to wreak havoc on the Russian frontier in order to force the new regime to sign a peace treaty, freeing German troops to concentrate their forces elsewhere than in the land of that giant to the north whose bitter winters even defeated Napoleon's armies.

The new German offensive worked. On March 3, 1918 the two countries signed the Treaty of Brest-Litovsk, ending Russia's role in World War I and giving the Jews of Eastern Europe breathing space until a few decades later when the belligerents would be at it again.

The fighting on the eastern front had devastating effects on millions of Jews. Much of the movement by the two armies took place across the heavily populated Jewish Pale of Settlement. (The area was created by Catherine II in 1791 as a solution to the Russian absorption of one million Polish Jews when Poland was partitioned by Russia, Prussia and Austria).

At one point, unable to cope with losses on the battlefield and pressures against the royal family at home, the ineffectual Czar agreed that the Pale should be cleared of Jews, who by now had been declared spies and had been blamed for Russian disasters. The Russians were able to deport 600,000 out of the Pale, of whom approximately 100,000 died along the way, before their attention was diverted to the pressing problem of the rapidly advancing German army.

In the Austrian province of Galicia, the Jews were trapped between the advance of the two armies. In a similar fashion, the half million Jews of Rumania also suffered.

In the end, "the war to end all wars" seemed to do little else than set the stage for the next round. In addition, many countries, including the United States, began to severely limit immigration, a step which was to have dire effects on the future of the 3,500,000 Russian Jews who became part of new eastern European countries and the 2,500,000 who remained in Russia.

Those who chose, or were compelled to return to the familiar, stood silently, huddled in small groups, where once stood their villages. Looking over the wasteland that now confronted them, it was as if the only sound they could hear were the haunting words of Matthew Arnold:

"And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night."

ask the rabbi

Argument vs. placing wreaths 'somewhat weak'

1. If we now allow flowers on gravestones, why not wreaths on the coffin in the hearse; and if the latter is not permitted how can organizations lay wreaths on war memorials?

The whole question of flowers on graves has been widely discussed. There is a good deal of evidence that in ancient times Jews did place flowers (or, at least, myrtle leaves) on graves, etc., so that the argument that it should be forbidden on the grounds of aping Gentile practices (chakkot ha-goy) is somewhat weak. It is consequently futile to expect consistency here and from the purely logical point of view all you say is correct. But in these matters the feelings of the more traditionally minded should be taken into account and since no great principle is involved it is not worth making a fuss where to do so would be a source of offence to some.

13 Principles

2. Do Orthodox Jews recite the Thirteen Principles of the Faith daily?

Yes, they do and in two forms. The first is at the beginning of the morning service in the Yigdal hymn, which is a poetical statement of the Thirteen Principles. The second is at the end of the morning service in the Ani Maamin. In his note to the Yigdal hymn, Dr. Hertz remarks: "This hymn opens the Morning Service. We start our devotions as faithful Jews, believing in the existence of a Creator – one, spiritual and eternal; believing in Prophecy and the Torah of Moses; in the rule of justice in God's universe; in the Mesiah, and in the immortality of the soul."

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Honest search of our hearts points direction to true potential

By Mrs. LEONA FEDER

"When the Lord brought the exiles back to Zion we were like those who dream." What the Psalmist was really saying was that we became alive again. Some say that the only dreamers in the world are the young. The older one becomes, the more hardened he becomes. The more experienced one becomes in the crucible of reality, the more immune he becomes to dreaming wonderful dreams. Must this be so?

Surely, we have seen in this generation the resurrection of the Jewish people in its own land, Israel. We were old; yet not so old that we could not dream, and in dreaming, become young again. Those of us who have over the years gone on aliyah in order to participate fully in the dream know very well that building a reality out of a dream has its problems. One has to strive in this world. One has to wrestle with the forces of nature, with hostile neighbours, with one's own weakness. But he who strives is a true child of Israel. And he who strives knows that he is alive in his striving.

Is it not true that when we allow ourselves to really think deeply about our Jewishness we start dreaming? What image comes up before us? What kind of Jew would we really like to be if we had the chance? What would we do as a human being if we could really determine our own future? But aren't these questions silly? Are we so trapped that we would actually admit to not being in control of our own personal destiny? Would we really like to see ourselves as people who cannot do what we really hunger to do?

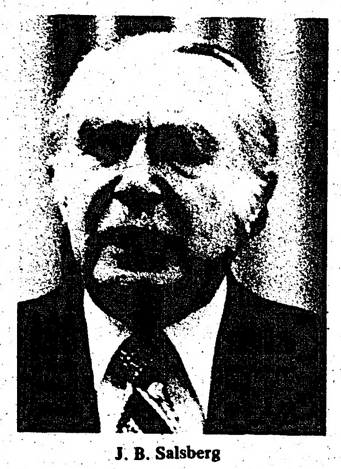
I am convinced that many thousands of North American Jews dream about aliyah. We really wish we could do it; for we know that for a Jew, living and striving in Israel offers us and our children a program that can energize us again as human beings ought always to be energized. Where else is the growth potential for a Jew as a Jew and human being as promising as in Israel? Let us be honest with ourselves. Let us really search our hearts. Whether we consider ourselves religious Jews or secular Jews, don't we know down deep where our answer may be found? Where in fact, if we have any understanding of our religious tradition and political and cultural history, our answer must be found?

If one can dream about aliyah and one prides himself on being a free human being, then he can take the next step. Are you a dreamer? Are you free to choose? Then isn't now the time to decide for aliyah?

Ms. Feder is regional vice-president, Association of Americans And Canadians For Aliyah, Toronto.

'Corruption of ethical values' found to be a bit dispiriting

By J.B. SALSBERG



J. B. Salsberg

Why should this be a sha, sha column? Because I still have a long way to go to overcome my deep-rooted resistance to wash our dirty Jewish linen in public. (Yes, yes my gentle readers, we have dirty linen too).

That's why I often wish that I could write the occasional column in Yiddish. If done in that language which Jews created, developed and are the exclusive users of, if done in Yiddish one has the illusion that the "outside world" will not be made aware of the less-than-pleasant aspects of our inner life.

(But uncle Eliezer, who looks over my shoulders at this moment, says: "Why should you be so concerned with what the non-Jewish world will think about our shortcomings? They have more, much more to be sensitive about and to feel ashamed of than we, Jews, have."

My uncle is right, of course, but the fact is that I am, nevertheless, troubled by the thought that our non-Jewish friends may misunderstand what I write and that our enemies may deliberately misconstrue and misuse our shortcomings.

However, what has depressed me for some weeks is really no secret any more and the Hebrew and Yiddish press has lately been piercing our festering soils without mercy. That being the case we can at least allude to them and hope that such allusion will cause some of us, who talk glibly about "Jewish values," "Jewish ethics" and "Jewish way of life" to desist from such phrase-mongering and do a little more practicing of what we preach...

This hope of mine is extended especially to those among us who don a mantle of self-righteousness and hurl criticism at notorious misdeeds of individual Israelis but who shut their eyes to similar misconduct, to similar violations of "Jewish ethics" right here, in our own back and front yards. And when I say right here, at home I mean Toronto as well as Montreal; New York as well as Geneva; Paris as well as London.

It is, in my opinion right and even essential for us to aim at a righteous and just Jewish homeland — a "model to the nations." But those who raise the highest standards of individual and collective morality for Israel must, in order to be taken seriously, also apply the same standards to themselves and to the rest of us outside of Israel. Right, gentlemen? Right, of course, so let's not forget it and lets aim the highest levels of righteousness also at home — on Bathurst Street, Toronto; Main Street, Montreal and their equivalents in Winnipeg, Ottawa and all points east and west...

Having said that, let me itemize (without giving names or affiliations) some of the disturbing revelations one gleams from our multi-lingual Jewish press.

What, for instance, causes a prominent," "respected" and highly placed (in the Jewish world) Swiss banker to rob countless individuals and institutions in Israel and elsewhere of their savings by becoming a suspicious bankrupt?

What causes a trusted individual in Israel to transfer shockingly large sums of money, entrusted to the financial institution he was heading, to his private accounts in Europe?

What causes an evidently honest and charitable man, in the prime of his life, with a rabbinic background, to leap to his death from the New York head office of a billion dollar business conglomerate that he headed because of a natural catastrophe that hit portions of his empire?

How do we explain the menacing legal cloud that is now handing over the head of another, very prominent former New York rabbi who was entrusted with some of the highest positions of authority in Jewish life in the USA and internationally?

Most Israeli army officers are, is as well known, men from the ranks, without financial means and largely from the Kibbutz movements. It is, therefore, shocking to read of a very popular Israeli army general (a non Kibbutznik) who boasts of having a one thousand acre farm on which he is also breeding horses! A thousand acre farm in tiny Israel? In Israel, the heaviest taxed country in the world?

There is more, much more to question about happenings in Israel and elsewhere. But enough is enough for one column.

So how do we explain these grotesque distortions of Jewish moral and ethical values? How can we explain the steep gulf between profession and practice, especially among people who ought to and, I believe, did know better? Is insincerity on the part of individuals the answer? It is more complicated than that. It is, I am afraid, a corruption of our moral and ethical standards in an environment that has elevated false values as a goal to aim at. It is a bit dispiriting, isn't it?

"Will he even force the queen before me in the house?" This is a 17th century Megillah depiction of King Ahashuerus stalking in from the garden with his retinue and observing Queen Esther in a most compromising position, writes Dr. Fred Weinberg.

A Purim Megillah with special interest

Dr. FRED WEINBERG

Queen Esther is lying in her ornately canopied bed with the covers pulled up but exposing enough to amply reveal her beauty of face and form. Kneeling beside her, more in the bed than outside it, is the villain of the Purim story, Haman, about to get his just deserts. For at the left of the picture the artist who illustrated this 17th Century **Megillah** depicts King Ahasuerus, at this critical moment, stalking in from the garden with his retinue. He sees the queen and his grand vizier in this compromising position and exclaims: "Will he even force the queen before me in the house?"

Through a small window in this bedroom picture, the gallows outside is visible, prepared by Haman for Mordechai, Esther's cousin and guardian. And as you know, the king commands that Haman should be hanged on this very gallows. Thus Mordechai and the Jewish people of Persia were saved from destruction.

This royal bedroom scene is one of the many engravings that illustrate the text of the Purim story in this very beautiful antique Dutch **Megillah** from a private collection. Between the columns of the text, and above and below them, are numerous scenes from the narrative, as well as others depicting the customs associated with Purim, such as presenting gifts, holding banquets and dances, and some Midrashic interpretations of the story. There are also busts of the principal characters of the plot and the signs of the Zodiac. However, the dress, the furnishings and the architectural background are not really Persian but 17th century European.

All traditional Megillahs have the names of the 10 sons of Haman in large letters in an otherwise blank column. It is the practice for the reader to recite the names of the 10 sons of Haman in one breath to show that they were executed simultaneously. This custom has also been interpreted as a refusal by Jews to gloat over the downfall of their enemies. In this **Megillah**, as you can see, the imagination of the artist filled up the empty space with the representation of a high gallows on successive levels of which hangs one of the 10 unfortunates.

How is it that such liberties of illustration, as our decollete Esther, were permitted in a Biblical scroll? In fact, why was artistic decoration of the Purim story, with human figures, allowed at all?

The answer is that even though the Book of Esther is part of the **Tanach**, the Hebrew Bible, the name of God does not appear anywhere in the text. This seemed to permit the **Soferim**, or scribes, a whole field of artistic endeavors. And one must also bear in mind that these illuminated **Megillot** were not for the official readings by the **Chazon** on the Feast of Purim. In the mandatory synagogue reading only an unilluminated scroll with a pure unpunctuated text is permitted. For private and home use, however, both Jewish and non-Jewish artists in most large European communities were commissioned to illustrate the Scroll of Esther. Since the obligation of hearing the **Megillah** read applies to women as well as men, having a beautiful **Megillah** at home made sense. And so artists could give rein to their imagination.

That these went to such great lengths to beautify and embellish the Esther scrolls, proves that the prohibition against art, in the Jewish tradition, was not always observed. In order not to transgress the Biblical injunction against graven images, human figures were occasionally given the heads of birds, as in one famous German Haggadah from the year 1300. In fact, it was really only in the three-dimensional plastic arts that Jews avoided the human form. And even then, they sometimes mutilated the nose of a statue to make the figure incomplete and so obey the letter of the Biblical law. Thus in Jewish ritual art, there has been through the ages a wealth of great artistic achievement such as in the early mosaic floors of synagogues, in Passover Haggadahs, marriage Ketubot and various books and documents.

But it is in some Purim Esther Scroll illustrations, that the greatest artistic achievements are found, and where liberties were taken as in this Megillah, which has such great charm, much humor and fine artistry.

Dr. Fred Weinberg writes on Jewish history and ritual art and is an occasional contributor to this newspaper.

The 10 sons of Haman meet their fate together as "in one breath." A Purim Megillah.

The best way to teach children is by example so share with them great mitzvahs of Purim

sparks from the torah

By RABBI MEIR GOTTESMAN

Parshat Tezaveh/Parshat Zachor/ Erev Purim

Zachor ayt asher asah l'cho Amalek ... Remember what Amalek did unto thee..

Some random thoughts off the top of my yarmulke as I help my wife stuff Hamantaschen...

* * * * * *

King Ahasuerus and his wife Vashtee would have felt right at home on the Yonge Street strip. When he invited her to his famous party, he wanted her to come without even a string bikini, to show off his "metziah" to all the visiting princes ... and she was just as lustful as he was to show herself off. But what happened? The Almighty never forgets anything ... The wicked woman used to go out of her way to make Jewish slave girls desecrate the Shabbos. So G—d caused Ahasuerus to invite her on Shabbos, and she suddenly developed ugly sores and was ashamed to make an appearance — which led to her downfall ... (Tractate Megillah 12)

Morality is breaking down in Toronto, where almost anything goes. But it's not the new morality, it's the same old pagan immorality ... while Jews always honored **tznius**, modesty of speech, action and dress. Perhaps someday when the clock strikes midnight on Friday nights, we Jews will open bibles to review the portion of the week, instead of turning on Baby Blue movies while our holy **neshama yesirah**, the special Sabbath soul in us, weeps...

* * * * * *

Sometimes our enemies can accomplish for us what we can't... There were 48 men prophets and seven women prophets throughout history who screamed bloody murder that Jews should do Teshuvah. Did it help? Very little, and only for a while... But one little ring came off the finger of Ahasuerus — to seal the fate of the Jews — and suddenly all the Jews began trembling and turning towards the Ribono Shel Olam. Why do we always wait for the "big stick" ... why do we have to wait for tzorus before we talk to Him. King David said, **"Shivisi Hashem l'negdi tamid**... I set the L—rd before me always..." It's even mentioned in the Jewish Codes that a Jew should constantly visualize G—d's name (in Hebrew)...**Yud—Kay—Vuv—Kay** ... though it were etched in fire before his eyes...

* * * * * *

Esther was not only beautiful, she was intelligent and pious as well ... but she did some weird things. When she heard what peril the Jews were in, she made ready to persuade her husband to change his mind. What did she do? She invited Ahasuerus to an intimate tete-a-tete, where she could use her charm... But suddenly, she turned around and invited her arch-enemy to the same little love-feast ... why mess her own plans up? But Esther said, "party shmarty, we Jews won't be saved because I'm wearing Arpege or Chanel No. 5 ... but because of the prayers and good deeds of our people. If they see me so buddy-buddy with the king, they'll say, 'why worry, with our little Jewish sister as queen, what can go wrong...' So I'll get them nervous by also inviting Haman, and they'll realize that we need the help of the Almighty..." (Megillah 15)

Sometimes we forget who's running world politics. It's not the UN, or NATO, or Mao ... not even our "little Jewish brother" Henry K. We must know and believe that G—d Himself is running the world, and its governments, for aims and ends which He alone can explain. In critical times like these the only firm help we have ... is the mighty Shield of Abraham himself...

* * * * * *

When things were at their worst, Mordechai ran into three youngsters who were coming out of Hebrew school. "What did you study?" he asked them. The first said, "Al tirah meepachad peesom... Do not be afraid of sudden terror..." The second said, "Utzu aytzah v'tufar... Let the wicked plan their evil deeds, it will be overturned..." The third said, "V'ad zeeknah ani hu... I have made you, and I will deliver you..." Mordechai broke into a broad grin. Haman noticed, and asked him what the big joke was... Mordechai answered... "You do your thing, but as long as we have children who are learning Torah like this, neither you nor anyone else will ever destroy us..." (Yalkut Shimonee 1057)

The best way our children can learn is by our example ... and there are a few great mitzvahs to share with them this Purim. Every Jew, man, woman and child should hear the megillah. Every Jew, to thank G—d for having had mercy on us, should show kindness to others by giving (or mailing) on Purim itself charity to at least two needy individual Jews or organization... And every Jew, to show the oneness of Israel, should send **mishloach manot**, a gift package of at least two ready-to-eat foods to friends and neighbors...

It's a mitzvah to get drunk on Purim ... may we get drunk with the joy of Israel at peace and our enemies overcome. Shabbat Shalom and a Frailiche Purim.

Please note our new Sparks from the Torah TV schedule: *Metro Cable, Mondays at 7:30, Wednesdays at 5; York Cable, Tuesdays at 8; Willow Downs Cable, Tuesdays at 8:30; Keeble Cable, Thursdays at 8.*

Debate grows fierce as pressure renewed in Israel for national unity government

MIDEAST ANALYSIS

By SHELDON KIRSHNER

One of the most fiercely debated political issues in Israel today is whether a national unity government consisting of all the major parties should be formed. It has been five years since the last unity government, established in 1968 by Levi Eshkol, foundered in the recrimination and controversy surrounding Israel's acceptance of a ceasefire along the Suez Canal that ended the bitter War of Attrition.

The renewed pressure for a government embracing all factions, including the intransigent Likud opposition, is primarily the result of the events of the last few months: the Rabat Conference at which the PLO was legitimized as a viable organization, the appearance of Yasser Arafat at the United Nations, the severe economic measures instituted by the government, and the disclosure of major scandals involving government owned or controlled corporations. Additional arguments for creating a unity government are the increased liklihood of war and the concomitant need for a united front, and the need to prepare the nation for the inevitable and inexorable international pressure for territorial and political concessions.

Opponents of a unity government contend that the inclusion of Likud would paralyse Israel at the negotiating table, deepen her isolation and irritate her prime friend and ally, the United States. This is a fair assessment. Menahem Begin, Likud's perennial leader and spokesman, is adamant in his refusal to compromise with the Arabs. He also backs the National Religious Party, a member of the Alignment, in its demand that the West Bank be open to unrestricted Jewish settlement. Likud's ultra-nationalistic viewpoints were recently voiced once again when it staged the opening session of its convention in Kiryat Arba, a Jewish settlement in the Arab town of Hebron.

The ruling Labor Party, the major component in the Alignment, is itself divided on the question of national unity. Premier Yitzhak Rabin, a paragon of pragmatism, has steered a fairly neutral course to date, expressing his "non-opposition" to national unity. But in general, he has his doubts. He does not want to trigger a Mapam defection, particularly since he requires their influence in Histadrut to support the government's unpopular economic measures.

Mapam recently announced it would leave the coalition if Likud joined in addition, Rabin has indicated that union may not be a feasible proposition because the Likud is opposed to government policy on fundamental foreign policy issues. For example, Likud is vehemently against Henry Kissinger's diplomacy in the Middle East. Begin has often accused him of treachery and worse.

Labor party cabinet ministers appear to be all but evenly divided on the issue. Former Information Minister Aharon Yariv, Police Minister Shlomo Hillel, Defence Minister Shimon Peres and Transport Minister Gad Yacobi strongly favor a wall-to-wall coalition. Housing Minister Avraham Ofer opposes it, while Justice Minister Haim Zadok wavers.

The strongest opposition to government embracing Likud comes from Member of Knesset Yossi Sarid, a close associate of former finance minister Pinhas Sapir, one of the most powerful men in the Alignment.

The views of Aharon Yariv are of special importance, as it is assumed that he is on his way to the upper echelons of the party despite his resignation. In a recent radio interview, Yariv said that the country's resources should be pooled now, and added he hoped a national unity coalition would be formed without much delay.

Within days of Yariv's declaration, the influential Tel Aviv Labor party branch (the so-called "Gush") voted 70-2 that "there is no reason whatsoever for changing the composition of the government coalition. The incumbent leadership team should be allowed to complete its job in keeping with the mandate it received from the Labor Party central committee and the majority of the electorate's representatives in the Knesset."

Despite the vehement opposition to union, Likud is not at all perturbed. In fact, the Likud executive recently decided that a unity government "at this time of emergency" was a necessity. In spite of Likud's ardor, union remains a dim possibility. And the NRP, which favors the idea, may not be able to convince Yitzhak Rabin only national unity can give the nation the confidence it so badly needs.

No matter what kind of pressure the NRP, with its 10 parliamentary seats, may exert on the government it is doubtful whether the Labor party will have anything to do with the Likud. Labor party Secretary, Meir Zarmi, has called Begin a man "who is waving the slogan of national unity merely in order to demolish Labor internally." And Yitzhak Rabin himself poured scorn on the concept of unity by attacking Begin and calling him "an archaelogical exhibit" in Israel's political life.

He went on to hint that Likud was not a suitable marriage partner because their leaders oppose partial arrangements and flaunt their inflexibility. Rabin declared that Israel was in urgent need of a government capable of shaping a clear policy and executing it without "muddled thinking." It was an oblique way of jettisoning the idea of a national unity government.

But in spite of Rabin's disclaimer, the cry of unity still reverberates in Israel, simply because the political and economic emergency continues. For the moment, at least, a national unity government is a remote possibility, the subject of internecine party debate.

Organizations and People

what's new...

By MIRIAM HERMAN

PURIM CELEBRATIONS

There will be lots of Purim celebrations in the Toronto area in the next few days. **On Saturday, Feb. 22,** Pioneer Women are holding their annual **Melavah Malka** at 8:30 p.m. at the Labor Zionist Centre, Viewmount Avenue. The program will include a talk on **Jews and Comedy — What's To Laugh At?** by Alan Gould, York University theatre department, plus a presentation of Hebraic songs by Carol Lipson... Shaar Shalom Synagogue's party is taking place at 8:30p.m. at Fairview Mall Auditorium, complete with dancing, dinner and door prizes. For information call 493-9912 or 493-9095... The Friends of Pioneering Israel fun evening begins at 9 p.m. at the Town House, Eglinton Avenue West. There will be dancing, dinner (chow mein, if you please) and entertainment.

Then on **Sunday, the 23rd**, Beth Sholom Brotherhood and Sisterhood plan to make their first Purim Ball a regular fun fest, with games, masquerade costumes (although dress is optional) and dancing. The time is 8 p.m. Proceeds are earmarked for the Jack and Harry Barkin Medical Centre in Petach Tikvah, Israel....Yeshivat Or Chaim and Ulpana Orot Parents Association is having a gala supper party with entertainment by the Or Chaim Band and an auction beginning at 6:30 p.m. at Clanton Park Synagogue.

And on **Monday, the 24th,** the Lubavitch Youth Organization is sponsoring a party for Russian immigrants at Shaarei Shomayim Synagogue at 8:30 p.m. There will be a discussion of the concept of Purim, a play staged by Russian students, a musical program and a Misloach Manot (giving of gifts) when each family will receive a Purim food basket. If you know any Russian families, do encourage them to attend.

FUTURE DIRECTION

Following the Friday night service at Holy Blossom Temple tonight (the 21st), there will be a discussion on **The Future Direction of the Toronto Jewish Community.** Panelists will be Milton Harris, chairman, Canadian Jewish Congress Central Region, and Jack Rose, president, Toronto United Jewish Welfare Fund, with Allan Offman, executive member, UJA campaign planning committee, as moderator.

TEACHERS' SEMINAR

The third seminar for Jewish teachers sponsored by the Board of Jewish Education this winter is set for Sunday, Feb. 23, at 8 p.m. at the Zionist Centre, Marlee Avenue. Dr. Nathaniel Entin, assistant professor of education and director of audio-visual services Gratz College, Philadelphia will discuss **Educational Objectives: How To Achieve Them and How To Measure Them.**

ISRAELI FILM FESTIVAL

An Israeli Film Festival is being sponsored by the Jewish Student Federation at York University this week. On Tuesday, Wednesday and Thursday, Feb. 25, 26 and 27, there will be continuous showings from 11 a.m. to 11 p.m. in the eighth floor faculty lounge, Ross Building, with full length features at 4 and 8 p.m. On Saturday, March 1, there will be two features, one at 8 p.m. and one at 10 p.m., in the Curtis 'I' lecture hall, Ross Building. The films to be seen are **My Father's House** (Monday at 4, Thursday at 8); **The Policeman** (Monday at 8, Tuesday at 4 and Saturday at 10); **The Contract** (Tuesday at 8, Thursday at 4); and **Siege** (Saturday at 8).

CONSECRATION WEEKEND

Beth Am Congregational School and Beth Am Shaar Shalom Religious School will celebrate consecration weekend Feb. 28-March 1. The grade 3 students will participate in both the Friday evening and Saturday morning services and present two special dramatizations, **The Kiddush Cup,** on Friday, and **The Golden Calf** on Saturday.

IN SUPPORT OF ISRAEL

It's nice to know department — Many Danish people rallied to Israel's support after the UNESCO resolution by purchasing Christmas cards printed with the theme **For Israel's Right to Exist.** The words were printed in four languages under a Magen David with two clasped hands shown in the middle. The campaign was the idea of a Danish designer who coined the slogan, "Make a personal effort for Israel's right to exist." He asked 10 other prominent artists to contribute drawings for reproduction and sale in aid of Israel. Some 70,000 cards were distributed throughout Denmark and overseas.

FOR FOLK DANCERS

The International Folk Dance group at Adath Israel Synagogue will be meeting Thursdays at 8:30 p.m. from now on — a change from the original Wednesday time slot. The group is open for membership. For information call the dance instructor Doris Epstein, at 633-4045.

NCJW EXECUTIVE MEETING

Women as Citizens was the theme of the three-day meeting of the executive council of the National Council of Jewish Women of Canada, held in Montreal recently. Twenty three representatives from across the country attended the sessions which focused on local, national and international concerns. Among those addressing the council were Myer Bick, director, Canada Israel Committee, who outlined major issues in the Middle East; Saul Hayes, former executive vice-president, Canadian Jewish Congress, who spoke on the importance of developing leadership, and Professor Seymour Epstein, McGill University, who discussed the status of Jewish teachers in Canadian communities.

For Purim, chicken soup — Persian style

By MARCIA KRETZMER

Planning your Purim feast? Here's a Persian way to ring the changes on the perennial chicken soup with knaidlach. Persian-born Torontonian Chahine Levine showed me how.

It's called Chello Abgushteh Morgh va-Goudi. A long name but then the dish itself is very substantial. Familiar to Persian Jews as a Sabbath and festival dish, it consists of chicken and dumplings simmered in a delicate lemon-flavored soup and served with rice.

As Ms. Levine set out the ingredients, she told me about her childhood in Persia. Of couse, when one thinks of Persia, Purim immediately comes to mind. At the time that the book of Esther was written, there was a large and flourishing Jewish community in the vast Persian-Babylonian empire, which remained after the exiles in Babylon had returned to Judea. Later, travellers' tales spoke of Jews with influence at the Persian court and Jewish weavers, dyers, gold and silversmiths, jewellers and wine and spice merchants.

Ms. Levine recalled the way in which Purim was celebrated in her native Tehran. "I remember visiting the tombs of Esther and Mordechai at Hamadan — about a day's drive from Tehran," she said. "There was a very dark chamber illuminated by candles with an entrance so low one had to bend one's head to get in. The tombs were tall mounds draped with cloths."

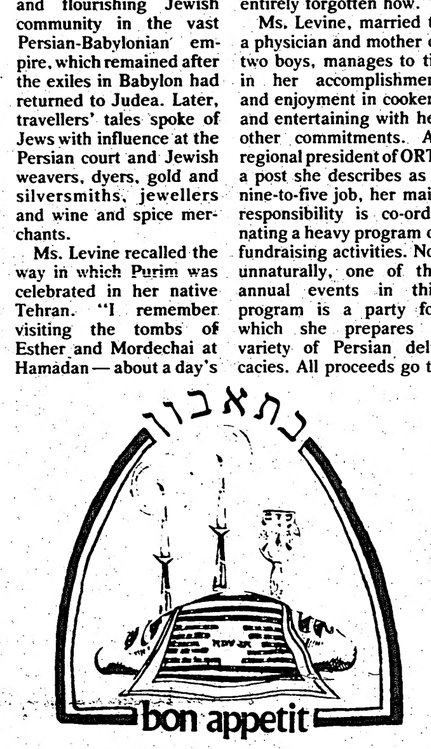
A particularly vivid memory is the family gathering that took place annually in her grandfather's house. "The whole family used to come ...There was an immense oven in the courtyard and we used to make crescent-shaped pastries filled with a chopped mixture of nuts and dates. One person would work on the dough, another on the filling. Grandpa would stand at the end of the line and pop them into the oven. It is a wonderful memory but I have never made them in my own house and have entirely forgotten how."

Ms. Levine, married to a physician and mother of two boys, manages to tie in her accomplishment and enjoyment in cookery and entertaining with her other commitments. As regional president of ORT, a post she describes as a nine-to-five job, her main responsibility is co-ordinating a heavy program of fundraising activities. Not unnaturally, one of the annual events in this program is a party for which she prepares a variety of Persian delicacies. All proceeds go to ORT schools in Israel in which 45,000 children are now enrolled.

There is a tradition of working for ORT in Ms. Levine's family. Her mother and uncle started the men's and women's branches of ORT in Iran. After 1948, there was a tremendous upsurge of desire to immigrate to Israel among Iranian Jewry. People came pouring in to Tehran from all the surrounding villages," reported Ms. Levine. ORT set up camps for them on the outskirts of the city and taught them mechanical trade skills and the elements of workable Hebrew.

"There has always been a very close attachment to Israel in Persia," said Ms. Levine. "I would not call it Zionism precisely — rather, a very strong national feeling."

Nearly 30,000 Jews left for Israel in the early years after the state came into existence. The 60,000 Jews left in Iran today form the largest Jewish community in the Middle East outside Israel and Zionist activities are legal.



Here is Chahine Levine's recipe for Chello Abgushteh. Morgh va-Goudi.

THE SOUP —

1 large chicken; 3 whole onions; 2 sticks celery (optional); 1 handful dried, hard chickpeas; lemon juice; salt and pepper; 1/2 tsp. turmeric.

THE DUMPLINGS —

1 lb. dried, soft chickpeas; 6—8 cardomum pods; 3 onions; 1/2 tsp. turmeric; 1 lb. ground chicken breast; 4 tblsp. rendered chicken fat (schmaltz).

(Mrs. Levine's cookery is authentically traditional but is by no means as inflexible as the law of the Medes and Persians. "I add Accent," she confessed. "It's not very Persian but it brings out the flavor nicely." She also uses a pressure cooker for the chicken soup and finds the results very satisfactory.)

1. Rub the chicken over with salt and set to cook in enough cold water to cover. Add pepper, the onions and celery, a handful of dried, hard chickpeas and turmeric. When the soup starts to boil, skim off the scum that rises to the surface and cover to simmer

2. Meanwhile, pulverize the dried, soft chickpeas in the blender. There should be a yield of about 3 cups of coarse, yellowish powder. Throw the cardomum seeds into the blender at the same time and add the turmeric. Turn the pulverized chickpeas and spices into a mixing bowl. Put the 3 onions into the blender until pulpy and add to the mixture in the bowl. Add the fat and the ground chicken breast. Use up to 1/2 a cup of water to achieve a soft, workable dough

3. When the chicken is cooked but not too soft, add about 3 tblsp. of lemon juice to the soup

4. Now you are ready to make the dumplings. Wet your hands and roll the mixture into plum-sized balls. Drop them into the simmering soup and poach for about 20 or 30 minutes. They should have a light, crumbly texture when cooked

This dish is served with rice cooked in the Persian manner but Ms. Levine gave me permission to cheat and use ordinary boiled white rice as an accompaniment.

Here's a tip, though. For really fluffy, extra-white rice, wash and soak very well in cold water, rubbing the grains between your palms to remove every particle of starch. Then let soak in salted cold water with 2 tblsp. of vinegar. After 30 minutes, rinse through and cook in your favorite way.

* * * * * * * * * *

To keep the Persian mood going from beginning to end, start with an appetizer made by whirling a mixture of canteloupe, sugar, crushed ice and a dash of vanilla in a blender. Top off the meal with a selection of fresh fruits and tiny glasses of Indian tea taken with a piece of lump sugar held in the mouth.

Moadim l'Simcha!

copyright Marcia Kretzmer, 1975

Core group continues movement

By MIRIAM CHINSKY

TORONTO —

Three months ago, a meeting room at the Prince Hotel was crowded to overflowing with people of all ages gathered to hear Rabbi Sherman Wine of Detroit bring his message of Humanistic Judaism.

"The movement appeals," said the Rabbi, "to the unaffiliated, who can find no Jewish institution here which conforms to their beliefs, and to those who feel hypocritical and discontent with their present Jewish affiliation."

At the initial gathering, which combined a type of service and discussion, plans were made to organize a Toronto-based congregation. What has happened in the interim?

Well, a congregation has been formed. Bi-monthly meetings are held, currently at the Council House (Council of Jewish Women) on north Bathurst Street. Preston Burke, a spiritual leader sponsored by the Society for humanistic Judaism in Detroit commutes here regularly, and a temporal leader, Kenneth Smookler, who lives in Toronto, has been appointed.

The original curiosity seekers have disappeared and the group has dwindled considerably until only a small core remains. It is too early to tell whether these few, apparently committed individuals, can actually provide the nucleus for a growing congregation.

Is Humanistic Judaism a watered-down version of the real thing?

"No," says Preston Burke. "The advantage of Judaism is that it is constantly changing, evolving, and Humanism recognizes that fact." It is a religious philosophy he says, which does not accept the Bible and the old teachings verbatim, but repeatedly questions, searching for scientific and historic explanations.

"God's existence is not at issue," insists Burke. "This is a very personal matter for the individual to decide. Humanistic Judaism emphasizes man's self-sufficiency, his ability to control his own life. It does not accede to authoritarian dogma."

The movement is admittedly still groping. Do its members observe the Sabbath, celebrate Purim, hold a Passover seder? Yes, but for different reasons. The traditional story of Purim is debunked, and a substitute, presumably historical background given, which relates not to ancient Persia, but to Babylonia.

What is the attitude toward Israel?

"Our people," says Burke, "have a strong feeling of Mispocha, of family, along with other Jews. Besides, Israel is a legal state. But, we are realistic enough to accept the fact that we come first. Members of our Birmingham Temple in Detroit, raised $35,000 for Israel, but it was a personal commitment. No one told them that it was an obligation!"

Correction

In last week's issue of **The Canadian Jewish News,** it was incorrectly reported that Lt.-Col. Israel Saar is responsible for the promotion of Jewish National Fund activity throughout Ontario. It should have read that he is responsible for the promotion of the Jewish National Fund Foundation in Ontario. Overall responsibility for the administration of JNF in this province continues to be that of Kurt E. Weinberg, the executive director.

...about people

Allan Glassman

Toronto businessman **Allan Glassman** has two important positions with ORT. He has assumed the chairmanship of the local men's division as well as a vice-presidency in the national organization. A community leader with many other interests as well — B'nai B'rith, Jewish Camp Council, United Jewish Welfare Fund, the 'Y' — he was among the participants in the recent Prime Minister of Israel Bond Conference for world-wide Jewish leaders. Following the conference, Mr. Glassman went on to Geneva with Canadian ORT president **J.A. Lyone Heppner** for the executive meeting of World ORT Union.

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Something new on the Toronto scene is Marilyn Levin Imports Boutique that had its gala opening last week with Israeli Consul Shmuel Ovnat on hand to help with the celebrations. Mr. Ovnat was there because the shop features Israeli handicrafts such as tapestries, jewellery, sculpture, and even glass objects that date back to the time of the Romans. The items have been hand-picked by **Marilyn Levin** with the help of her husband, **Dr. Mark Levin,** during their frequent trips to Israel. The boutique is at 825 Eglinton Ave. W.

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Paul Taylor, successor to **Bernie Gottlieb** (now living in California) as executive director of Beth Sholom Synagogue, says this is a very special year for him. This year marks his 25th wedding anniversary and his 25th year in the Jewish "civil service." Mr. Taylor, who hails from Leeds, England, where he was involved in Jewish community work, both as a professional and as a volunteer, comes to Beth Sholom after six years with Shaar Hashomayim Synagogue in Windsor, Ont., and two years with Toronto's Beth Emeth Bais Yehuda. He and his wife Sylvia have three daughters, Sharon, 19, Elissa, 14, and Jayne, 8.

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Four young Canadians made the dean's list at Stern College, the undergraduate school of liberal arts and sciences for women of Yeshiva University in New York. They are **Joanne Rosenwald,** daughter of Mr. and Mrs. Marck Rosenwald, Montreal; **Claudia Koenig,** daughter of Mr. and Mrs. Bert Koenig; **Laura Dunner,** daughter of Mr. and Mrs. Sam Dunner, and **Sandra Mills,** daughter of Mr. and Mrs. Harvey Mills, all of Vancouver.

* * * * *

Lou Sherman, for the past 12 years president of Parkdale Press, a printing company believes in giving Canadian writers a lift. So he went into the publishing field a couple of years back, starting off with poet **Terry Rowe's To You With Love,** which has sold well over 20,000 copies. The latest book to be launched is **Helena [Bobbi] De Silaghi's Poems Infinitum,** just off the press. The technique is called automatic writing, which means that an unknown force dictates to the mind what the hand sets in motion.

* * * * *

Golda Meir continues to top the polls in popularity contests. Once again she has been named Man of the Year in an Israeli poll conducted by the firm of Dahaf, leading with 18.8 percent of the vote over **Itzak Rabin, Shimon Peres** and **Moshe Dayan.** And in a recent Gallup poll, she topped the list as Most Admired Woman of 1974. **Betty Ford,** the president's wife was in second place. And another Jew headed the list of the 10 most admired men — **Henry Kissinger,** of course.

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Edna Schwartz used to run a business in New Waterford, Nova Scotia. Today she operates out of Toronto. She is the only female canvasser in UJA's Woman's Apparel division. She made her initial contact with UJA during the Yom Kippur War. (Graphic Artists photo)

She's a 'liberated woman'

Canvasser follows mom's example

TORONTO —

Edna Schwartz wonders what all the fuss is about regarding women's liberation. "I've been liberated all my life," she said in a recent interview. Edna is the only female canvasser in the UJA Women's Apparel division.

Edna's mother was widowed at the age of 32. Left with six small children, she took over and ran the business her husband had started — a small department store in New Waterford, N.S.

"My mother looked after the business and saw to it that my four brothers, my sister and I went on to higher education. I was brought up with the concept that all of us should make the maximum use of our capabilities."

New Waterford is situated ten miles from Sydney on Cape Breton Island and has eight Jewish families. Though small in number, there was always a UJA campaign, and Edna's mother was chairman for as far back as she can remember.

"Whenever my mother felt someone wasn't contributing enough, she made them chairman for the following year, and it usually worked."

In Toronto for only three years, Edna first made contact here with UJA during the Yom Kippur War. She contributed one full day's receipts from her women's wear shop in the Colonnade. "I took the money to Holy Blossom Temple and I was later contacted by someone in the Women's Apparel division and have been a canvasser since that time."

Canvassing is one activity she obviously enjoys. She had covered all her prospects early in the campaign and came out on a recent UJA Day to get more cards. "Since opening my shop in Toronto I've been too busy to become involved in organizational activities," she explained. "But I feel very strongly about giving whatever time I can spare to UJA. I have many good friends in Israel and have been a frequent visitor there. Whenever I do go I stay with friends, never at a hotel and this has given me a great insight into the hardships of daily living for the Israeli. Most of us here have no idea of how tough it is.

"This is why UJA has been has always played a major role in my life. As a Jew, I feel Israel is our first line of defence."

Edna Schwartz is one of the few women canvassers in Business and Professions. The co-chairmen of the Women's Apparel group consider her one of the best canvassers in their division.

'Most sensitive subject' facing Jews, Christians is Israel, says reverend

By WANDA LOUISE

TORONTO —

The director of the dialogue program of the Anglican and Roman Catholic churches says that Israel is the "most sensitive topic" confronting Jews and Christians today. But Rev. Peter Gilbert, in an address on **Israel in Jewish and Christian Perspectives** at the Labor Zionist Centre here, conceded that non-Jews are incapable of being as closely attached to Israel as Jews.

"Even during my deepest moments of empathy for the Jewish people, I am not able, as a Christian, to duplicate their feelings for Israel. This needs to be understood," said Rev. Gilbert.

"I would like to note," he continued, "that the Jew has an attachment to Israel that is not capable of being reproduced by the non-Jew ... I believe and I agree that Israel has a right to exist and therefore I would fight for this and yet, this is for me a feeling that is concerned with the sense of justice and not with the sense of involvement of my people and for the land that belongs to my people.

"All through the history of the Church we see the ambivalence in the idea of this world and the other world and we see the problem of politics in regard to the Christian faith. This makes it difficult for Christians to accept the idea of Israel as a political and a spiritual reality. In the Christian mind, they don't belong together. Also contributing to this ambivalence in Christian outlook is the fact that the religious identity of many Arabs is Christian. And so the Church is concerned for those in the Arab world who are its own constituents."

He said that in the broader perspective of the Middle East dispute, the Palestinians represent only one aspect of Arab nationalism.

"Christians are called upon to support both sides and they find themselves on the horns of a terrible dilemma, a dilemma having very emotional and very strong overtones," he admitted.

Quoting Rabbi W. Gunther Plaut of Holy Blossom Temple, Rev. Gilbert explained: "Israel, in asserting her will to live, contradicts a fundamental tenant of orthodox Christian teaching. The very existence of Israel is inimical to a theology that the People of Israel have forfeited their right to live apart from Christian faith. It is a situation which requires the Church to look very carefully at itself and where it must reconstruct its understanding of itself, of the Jews and of Israel."

Dr. Sidney Wax, president of the Labor Zionists, remarked that an appreciation of Israel's place in the mind of the Jewish people cannot be gained unless the Holocaust is remembered.

"We as Jews here see Israel in terms of sheer survival," he said. "Every Jew, when he looks at Israel, when he sees the struggle that goes on there day to day, thinks that everything that can be done, everything that should be done, must lie in the directions of our friends, our neighbors and in our case, of our fellow Canadians."

Community needs under scrutiny by newly-created budgeting body

By ELLIE COLEMAN

MONTREAL —

The needs and priorities of Canadian Jewry are coming under scrutiny of the recently-created National Budgeting Conference, which is holding preliminary meetings in preparation for presentation of its first budget on March 23.

Funds for three national organizations — Canadian Jewish Congress, United Jewish Relief Agency and Jewish Immigrant Aid Services — will be allocated by communities across the country on the basis of National Budgeting Conference (NBC) recommendations.

Steve Ain, assistant executive director of the CJC, told **Canadian Jewish News** the preliminary meetings are designed to acquaint local federations particularly with questions related to immigration. Budgetary requirements of JIAS vary from year to year with the number of immigrants, their origins and where they choose to settle, to name only a few pertinent factors. He said it is essential to draw up contingency plans in this area, since immigration is a national concern demanding national policy.

On March 23, Canadian Jewish Congress will bring its 1975 budget before the NBC. At that time, the various representatives from local communities will examine the budget and either approve or revise it. (An NBC subcommittee will have examined it in more detail beforehand). When a final figure has been approved, it will be up to the local communities to contribute the percentage the NBC designates for them.

The size of these contributions is to be determined on the basis of a two-point formula approved by the NBC at an organizational meeting held December 5. The formula was developed by Daniel Ignatoff, a consultant to the Council of Jewish Federations and Welfare Funds in New York.

The budget of the CJC, (or the two other national organizations), will be divided into two parts. Communities will contribute to the first part according to the percentage of Canada's total Jewish population which they occupy. Payment towards the second will correspond to the percentage they contribute to the total funds raised across the country.

Ain hailed the formula as a way of ensuring that each community pays a fair share of national expenses.

He said that in previous years the CJC had to present its budget separately in Montreal and in Toronto, the communities which pay the bulk of its expenses. There were arguments as to which community was paying its proper share, and representatives of the Montreal community often felt their city carried too heavy a financial burden.

Time and expense will be saved by establishing funding priorities and contributions through the joint activity of the budgeting conference, he said. Previously, complications arose through the different fiscal years to which the various communities adhere: Allied Jewish Community Services in Montreal has adopted an April first to March 31 year corresponding to that of the Quebec government while Toronto's United Jewish Welfare Fund operates on a school-year from July first to June 30.

The CJC provides staff to organize the ongoing meetings of the NBC, but, stressed Ain, it does not run the conference. Although the NBC makes strong recommendations for budgeting, the final authority rests with the local organizations.

The first president of the National Budgeting Conference is Charles Bronfman, who is also president of AJCS here. When the NBC was starting its first series of meetings last September, Bronfman expressed optimism that the NBC would significantly improve budgeting of communal funds "through a process of negotiating." According to Bronfman, Jewish Immigrant Aid Services and the United Jewish Relief Agency have relied too much on Montreal for their financing.

The NBC represents Jewish communities in Montreal, Toronto, Ottawa, Winnipeg, Vancouver, Calgary, Edmonton, Hamilton, Windsor and London.

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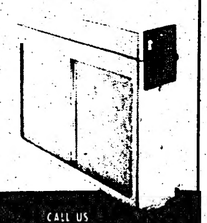
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Organizations and People

High school students skeptical, hostile towards Israel
Mapam emissary discovers during lecture series

By Sheldon Kirshner
Staff Reporter

TORONTO — Len Fritsch is worried about the attitude of some Ontario high school students towards the Arab-Israeli dispute.

Fritsch, Mapam's Toronto representative to Friends of Pioneering Israel, recently completed a series of lectures to high school students in Toronto, Newmarket, Midland and Kitchener.

"At best their attitude was skeptical," he told The Canadian Jewish News last week. "At worst, there was outright hostility."

Their vehemently anti-Israel reaction came as something of a surprise to Fritsch, who, as an emissary of the World Union of Mapam, reflects the liberal and conciliatory views of that organization.

Fritsch says Israel and the Jewish community here and elsewhere are "allowing the Arab propaganda campaign to "happen," though he readily concedes that it is exceedingly difficult to compete with Arab oil riches. "We'll have to make up in quality what we lack in quantity," he obeserved."

He said one of the problems facing an Israeli information program is that many of the shaliachs here do not speak English well and, therefore, are unable to communicate with their audiences as perhaps as effectively as Arab speakers.

He said he hopes that the recent creation of a speakers' bureau, sponsored by the Israeli Students Association, may improve Israel's worsening public relations image.

Ben Kayfetz, executive director of the Canadian Jewish Congress, Ontario Region, saying he knew nothing about these incidents, refused to comment. Ben Ocopnick, executive director of United Israel Appeal, Ontario Region, disclaimed any knowledge of severe anti-Israel manifestations among Ontario high school students. And Miriam Ziev, Israeli Vice Consul for information in Toronto, said: "I'd rather not talk about it. I'm sorry Mr. Fsitsch told you." She said she did not react to Fritsch's disclosures "in any special way."

Although Fritsch says he presented an independent, critical analysis of the Arab-Israeli conflict, and bent over backwards to be fair, his comments were poorly received. "The kids were brainwashed, they didn't know the basic facts. Arab propagandists had proceeded me," he lamented.

In Toronto, Fritsch spoke at George Brown College and Thisteltown Collegiate before largely non-Jewish audiences of from 100 to 200. Outside of Toronto, he addressed similar numbers of senior

Len Fritsch

high school students aged 17 and 18.

"I told them that reconciliation and negotiation are absolutely necessary," he said. "I stressed that I favored the creation of a Palestinian state if the Palestinians recognized the sovereign independence of Israel. I told them I couldn't draw maps, but added that if the Palestinian people want a state, they have a right to it."

He continued: "They greeted my comments with wonder. They probably didn't realize there are Israelis who take this point of view. Or, they were totally skeptical, as if I was trying to put something over them.

"At Newmarket, the reception to my speech was terrible, I felt as if I was in Beirut. I abandoned the lecturing kind of approach. They wanted to ask questions. But their questions were loaded."

Among the questions bombarding Fritsch were: "How do you justify the existence of Israeli concentration camps in Israel itself and on the West Bank? And why were Egyptian army uniforms of the 1967 war manufactured in Israel?"

Fritsch was amazed at some of the questions, several of which had no basis in fact whatsoever.

"In extreme cases, there was no acceptance of Israel's right to exist," he said. "At worst, there seemed to be a cynicism that imperialism and strength overcome justice. Also disquieting was the fact that the students that I addressed were not indifferent."

Fritsch says the Israelis are now perceived as "Goliaths" while the Arabs are seen as "Davids" — a reversal of roles since the heady days of the Six Day War.

He claims that the anti-Israel sentiments he encountered during his speaking tour, which he conducted over a period of some four months, are ominously indicative of the general mood among non-Jewish students. "There's a visceral feeling for underdogs, and the Arabs are exploiting this feeling to the hilt."

Commission makes 17 recommendations to improve welfare institute's conditions

By JANICE ARNOLD

MONTREAL — Just as New Year's celebrations were winding down for another season, Manuel Batshaw, executive director of Allied Jewish Community Services, received a hurried phone call from Quebec Social Affairs Minister, Claude Forget, to head an emergency commission to investigate alleged maltreatment of adolescent girls at Maison Notre-Dame de Laval.

In four hours Batshaw assembled seven professionals from the field of social science, no easy task when many people were still on holiday. With only a weekend at their disposal, the commission worked almost nonstop to produce a preliminary report to be on the desk of the Minister by Monday noon.

"The situation almost brought forth a miracle," said the soft-spoken Batshaw. "If I had a month to prepare I don't think I could have found more competent, dedicated, conscientious people."

A public uproar ensued when a Montreal journalist published a series of articles, which revealed that some girls had been kept in isolation cells strapped to beds by their hands and feet at the Franc Bord section of Notre-Dame, a reception centre which receives a $4 million subsidy from the Quebec government.

According to the staff, five girls had been restrained in this manner in the past year.

Over 45,000 protest telegrams arrived at Forget's office as a result of continued exposure in the media.

Forget took two steps. He immediately banned restraints on children under 12 in all institutions and ordered that the government must be informed when used on older children. His second step was to appoint Batshaw chairman of a commission to offer constructive recommendations.

Manuel Batshaw

"As a Jewish communal worker, I believe we have a responsibility for serving our Jewish population, but as memebers of a larger society we have a responsibility to contribute to the well-being of all people," said Batshaw, 60, who has 37 years of experience in social work.

"Consequently, it was a privilege to be invited to participate in this way. It gave me an opportunity to serve the larger community besides the Jewish community which is the main focus of my concern."

The commission found that Franc Bord, a 195-bed institution, was being used for purposes other than those stipulated by its founding bodies.

Franc Bord was intended as a "transitional" place of shelter for girls aged 10 to 18 from the Social Welfare Courts. Their stay at the centre was to last 48 hours to a maximum of three months while the judge decided where they should be placed on a more permanent basis.

Some girls, however, were found to have been at Franc Bord, for as long as two years.

Generally, there are three types of girls at the centre — deliquents as defined by the courts, "protective cases" whose parents for various reasons cannot or will not keep them, and "problem girls," who are emotionally or psychiatrically unfit. All are grouped in the same units.

"I talked to three girls who were protective cases. They were living with three delinquents in the same grouping and wondered why they were locked up behind bars like the others at night," said Batshaw.

The staff composed largely of "very well meaning, but very young CEGEP graduates" (average age 21-22 years) may have been adequate to meet the original needs of the centre, but were unable to cope with the more difficult cases.

Seventeen formal recommendations emerged from the commission's investigations which were accepted by the minister and, in general, by the staff of Franc Bord.

The recommendations included abolition of isolation cells, a continuing in-service training program for the staff with regular visiting consultants, separation of girls with different needs, a halt to admissions of children under 12, participation of the staff in discussion of individual cases, and an end to censorship of mail and telephone calls.

"As a commission, we recognized this was not a problem of a single institution but one that permeated the entire provincial welfare system," said Batshaw.

As a result, a new commission will soon be announced to develop standards and begin a regular inspection system of the 131 reception centres in Quebec.

YMHA camp to host francophones

By CYNTHIA RUBIN

MONTREAL — For the first time in its 13-year history, the YMHA Country Camp will host a francophone unit of 40 children aged 9 to 13 during each one-month period this summer. The children come from Sephardic families who have immigrated from North Africa, predominantly Morocco, within the last 15 years and whose mother tongue is French.

This experience will provide "an opportunity to live together, and add a new dimension to camp in terms of cultural understanding and the impact of francophone culture on the camp as a whole," explained Joe Friedman, director of camping services at the 'Y'.

He said this was an extension of the 'Y' services offered to the francophone community through Neighbourhood House.

Past experience has been that very few French-speaking children attended the regular community camps.

"They prefer to be at home in the French language and Sephardic culture," said Friedman.

James Dahan, program director of Neighbourhood House added: "Parents are concerned about their children being in a French-speaking environment since many kids many go to English schools". Dahan believes the camp experience will reinforce the values learned at home.

"French-speaking children are not comfortable in English-speaking camps because of cultural differences. The prayers, the food and the traditions are different."

About three hours of the daily camp schedule will revolve around activities where the unit is integrated into the regular program of waterfront, tripping, arts and crafts, and sports.

"During the rest of the day the children will follow a program of discussion and study of Sephardic traditions and religious customs.

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The Toronto Doctors' Project has donated $52,000 to Israel after two years of operation. From left: Mrs. Isadore Eisen, Mrs. Jack Moldofsky, Mrs. Charles Hollenberg, Mrs. Norman Epstein and Mrs. Nelson Daniels. Seated is Mrs. Philip Klotz. Thanks to them and other contributors, facilities at Haifa's Rambam Hospital were improved and a field hospital at Kibbutz Manara is being built.

Toronto Doctors' Project helps Haifa hospital and a kibbutz

By ROCHELLE CARR

TORONTO —

The first attempt to bring together doctors and their families, from Oakville to Rouge Hills and including every sector in the medical community, to aid Israel in a special project, has proven a success.

The "Toronto Doctors' Project" first got off the ground two years ago when Mrs. Norman Epstein was invited by the Jewish Agency to visit the Rambam hospital, an affiliate of the Technion and Haifa Medical School, and Kibbutz Manara, situated near the Lebanese border. The urgent need for pediatric operating equipment at the Rambam and for an emergency operating station at Kibbutz Manara became instantly apparent to her.

"I was appalled at conditions in both places as compared with the equipment in modern hospitals here. I believed that as soon as doctors and their families here were informed they would do something about it," she explained.

Two weeks after her return to Toronto, Mrs. Epstein organized a core group of doctors' wives who had experience in organizational work. Three parlor meetings were held and the group of interested doctors' wives grew to over 60.

In an interview with **The Canadian Jewish News,** the core group explained that they stressed cutting across all lines in the medical community, from the university to all hospitals, from interns to retiring doctors. "As individuals we have done a considerable share. But this was the first time we (the doctors' wives did the legwork, but it is considered a family undertaking) were brought in from all over to work together on a specific project," explained Mrs. Jack Moldofsky, one of the core group of workers.

Shortly thereafter, their work culminated in a get-together at the home of Mr. and Mrs. Leon Weinstein where the two phases of the project were outlined by a representative of the United Israel Appeal. Over 260 doctors and their wives showed their concern by attending, Mrs. Epstein said.

To date, the group has already sent over $52,000 to Israel. According to Mrs. Epstein, non-Jewish doctors participated as well "on the basis that anyone who needs medical aid should get the best treatment possible."

The core group expressed their delight in reporting their efforts have brought about the completion of the pediatric wing of the Rambam hospital. A letter of appreciation by the director of the Rambam was underlined by the knowledge that after the Ma'alot tragedy, this hospital was one of the main receiving hospitals of the wounded children.

At Kibbutz Manara, the field hospital (any hospital outside a major centre is called a field hospital) is in the process of being built. The women explained that there is a high risk ro Israelis in the area because of Manara's proximity to the Lebanese border. A few months ago a rocket attack from Lebanon killed one Israeli and wounded four others. With the completion of Manara's operating facilities, such victims will not have to spend precious time being transported to other centres.

Summing up their project, another of the core group of workers, Mrs. Nelson Daniels, said, "Ours was a rational response to very real needs."

Societal changes affect concept of volunteers

TORONTO —

The usual concept of a volunteer being a woman of relative affluence filling in spare time has changed considerably, believes Mrs. Teri Kay, co-ordinator of volunteer services at the Jewish Family and Child Service.

As a result of changes in society such as the impetus of Women's Lib, many vital and vibrant people are left with less to do, as well. high school and university students volunteer in an area before making a final career choice. All this has had profound effects on agencies and institutions that use volunteers, she explained.

Mrs. Kay, a graduate social worker from the University of Calgary and on staff with the JFCS for four years, has taken all these facts into account in her new role of co-ordinating the agency's volunteers. Although the JFCS has had a volunteer program for at least the last 10 years, Mrs. Kay explained that when she took over the program last month, she felt it incumbent to make alterations in terms of the involvement of the volunteers in the basic work of the agency.

"There are many volunteers coming to us now with special skills, such as in drama and art, and these should be utilized. In addition, the focus of the volunteers tends to be in the direction of real involvement with the JFCS clients. People want to know that what they are doing is meaningful on a personal level," she remarked.

As a result, Mrs. Kay is looking for a core group of 30 volunteers (12 to 15 have already contacted her) to establish a firm base within the next month. This core group will undergo an intensive 1½-day training session, with other group training sessions at various times throughout the year. In addition to the information, she also hopes that these training sessions will give the volunteers an opportunity to state what they feel they need in terms of training and sharing expertise.

According to Mrs. Kay, the work that is available will cut across all age groups and serve a variety of needs. High school and university students (all volunteers will always receive guidance and assistance from the JFCS social workers) might aid isolated families or individuals with their shopping or go on small messages or simply talk with lonely people.

Mrs. Kay is hoping that many retired men, particularly those with language skills such as Yiddish, will volunteer their time escorting people to doctor's offices or hospitals and stay with them to act as a friendly support in what might be a frightening experience for them.

Whereas no volunteers receive remuneration for their efforts (the JFCS is working on some symbolic form to recognize volunteers' efforts), those escorting people will have all expenses, such as gasoline, paid for.

In addition to individual volunteers, Mrs. Kay is encouraging service groups who are interested in taking on yearly projects, that go beyond fund-raising.

Aliyah should not be treated lightly, Rabbi J. Benjamin Friedberg declares

TORONTO —

Aliyah should not be treated as a peripheral concern by either the Jewish community or by major Jewish organizations, Rabbi J. Benjamin Friedberg told an audience at Beth Tzedec Congregation last Sunday night.

Replying to an address on **Aliyah from North America: Is it possible?** delivered by Joshua Bar-El, director of the Israel Aliyah Center in Toronto, Rabbi Friedberg said that Canadian aliyah can be greatly facilitated if it becomes a shared partnership between the local community and the Jewish Agency.

Rabbi Friedberg recommended the creation of a homegrown housing corporation to assist Canadian olim in purchasing apartments in Israel, and the establishment of a Canadian absorption bureau to be ultimately responsible for the arduous task of integrating immigrants into the mainstream of Israel society.

He conceded that such a daring concept may entail jurisdictional problems, but he expressed the hope that the Israeli government would examine his proposals seriously.

Rabbi Friedberg, who is familiar with absorption methods as a result of an extended stay in Israel, pointed to three major difficulties which either deter Canadians from immigrating to Israel or aggravate their troubles once they have settled there.

Aside from the yawning discrepancy between what is promised to the immigrant here and what he actually receives in Israel, the oleh must also come to grips with the inefficient and frustrating bureaucracy. And in Canada, he added, Zionist leaders must do much more to stir up interest in aliyah. Rabbi Friedberg chided Canadian Zionism for never having allocated aliyah a high priority in its varied activities.

Quoting from David Ben-Gurion, Rabbi Friedberg drew a parallel between Canadian Zionism, philantrophic Zionism and pseudo-Zionism, declaring that Zionism becomes an empty shell when aliyah is minimized.

Although he derided the gap between the Israeli government's desire for immigration and the Israelis' general resentment of immigrants, he admitted that North American aliyah is, and perhaps will be, an insignificant trend because it is basically a reversal of normal migratory practice. As he put it: "Social and economic conditions in Israel are objectively difficult, while this is not the case in North America."

Joshua Bar-El, a lawyer by profession, stated that North American aliyah is mainly a personal matter, as well as a minority movement, since local immigration is not expected at the present time to exceed 0.2% of the Toronto Jewish population. He said the Israel Aliyah Centre would be quite content if the figure reached 1%.

Bar-El told about 40 persons, half of them middle aged, that while the "push" to Israel is strong, the "attraction" and the "pull" of the country falls short of many immigrants' expectations or illusions. He warned that a lack of what he called Yiddishkeit and an ample Jewish education often discourages olim from trying to weather the economic and social crises, which they confront in Israel.

He posed a rhetorical question: given the miniscule rate of immigration from Toronto, should the Israel Aliyah Center wring its hands and admit defeat? "Financially, yes, but principally, no," he said emphatically.

Bar-El outlined three reasons why North American Jews should take up residence in Israel.

He cited the un-Jewish atmosphere here. "Toronto is not a Jewish home, it simply cannot be," he said, referring to the assimilationist pressures which lead to intermarriage. Bar-El, however, observed that North American Jewish day schools may probably offer a better grounding in Jewishness than their Israeli counterparts.

Speaking on the materialistic style of life here, Bar-El said that Israel affords the oleh the chance "to get away" from material values and provides him with the opportunity of a spiritual existence. Nevertheless, Bar-El remarked that the quality of life in Israel has deteriorated because the Israelis, in a frantic attempt to upgrade their standard of living, have emulated and adopted North American materialistic standards which, he hinted, makes them really no better or worse than Jews in the Diaspora.

"Can you do anything special in Canada?" he asked disparagingly. "In Israel, you can start new communities and participate in the integration of new immigrants ... The action is in Israel." —S.K.

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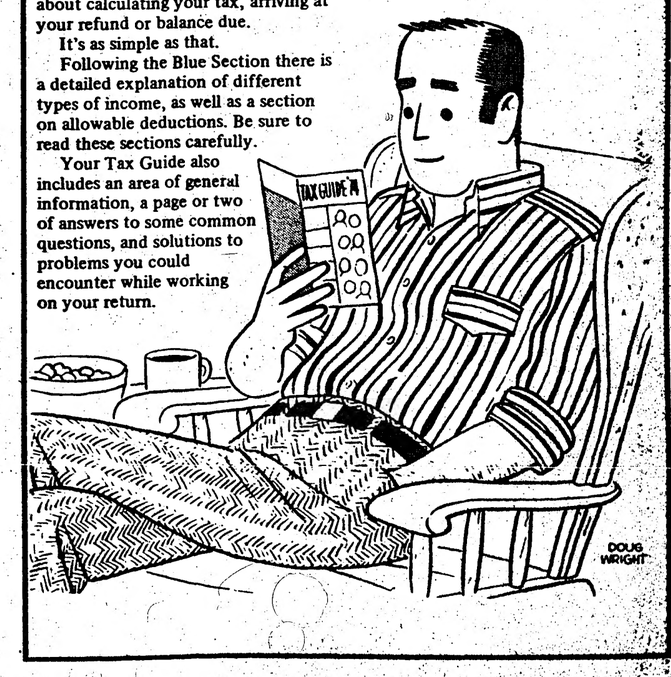

Arts

THEY LIVE AGAIN

Valery and Galina Panov, the ex-Kirov Ballet stars, dance at their North American debut in Philadelphia. An audience of 10,000 attended the concert for Soviet Jewry. The Panovs now iive in Israel. (Religious News Service)

Filled with interesting dialogue

Lubavitch study absorbing

books

By BERNARD BASKIN

Life in a Religious Community, By William Shaffir. Holt, Rinehart & Winston of Canada. Paperbound.

This is an absorbing sociological study of the 100 or so families (600 persons) that constitute the Lubavitcher Community of Montreal. This distinctive form of Chassidic life and thought was started in 1773 by Rabbi Schneur Zalman in Lithuania. For about a century, until the profound dislocations of World War I, Lubavitch, a modest town in White Russia, was the seat of four generations of Chassidic leaders. The headquarters of the world movement is now in Brooklyn, New York, and the present rebbe, the seventh in the line, is a grandson of the late Rabbi I.J. Schneerson.

Primary tenets of the movement include love of fellow Jews, the willingness to associate with the non-religious, and the need to proselytize among them.

The Rebbe in each community is the vital center, or essential core, around which activity rotates. He is not just a teacher, but a charismatic, semi-mystical figure: "to his followers ... the Rebbe is believed to be endowed with extraordinary powers of perception and wisdom. None will engage in any important event without his consent."

The Montreal story began in 1941 when nine Lubavitch students came to the city as refugees from Warsaw. Almost immediately they founded a Yeshiva, instituted a summer camp, attracted sympathetic supporters and made a strong impact on the Jews of the city. Further growth was gradual but inexorable.

William Shaffir, who received his doctorate at McGill and is now an associate professor at McMaster University, astutely gained the confidence of the Montreal group. It took much time, effort and emotion — and some dissimulation. Speaking Yiddish and with a good knowledge of Jewish tradition, the author obtained firsthand experience of how this small, devoted, zealous band worked and functioned — especially from the viewpoint of the participants.

The monograph if filled with bits of dialogue and conversation with members of the sect, young and old, that are of intense interest. These comments bring to life a distinctive approach to the Jewish tradition — always devout, often touching, sometimes humorous.

Almost no aspect of Lubavitch life is omitted as the author covers such matters as how a distinctive identity is established, a tenable way of life maintained and relationships established with Gentile and Jewish neighbours.

One unexpected conclusion is that the emphasis on proselytizing "reinforces the members' beliefs, and enables the Lubavitch community to retain its identity. When a Lubavitcher attempts to influence and convince a non-observant Jews of the relevance of orthodox Judaism, he is, in fact, becoming influenced and convinced himself."

This attractive paperbound book contains a helpful glossary and an up-to-date reading list. All in all, it is a first-rate, jargon-free, groundbreaking study on a subject of enormous interest.

Israel's case presented simply

REHOVOT —

A nuclear physics professor who is able to write about complicated scientific topics in a simple understandable manner is a welcome relief. One who applied this ability to the area of public and political affairs is indeed a rare phenomenon.

In recent years, Professor Lipkin has been applying his writing talents to a campaign for presenting Israel's case to the world press. **The Middle East for Pedestrians — Book 4.**

Since the Six Day War Zvi Lipkin has written several hundred letters-to-the-editor, each angled to 'strike home' in a particular community and usually drawing analogies from a current headline and topic. To date, close to 60 of these letters have appeared in newspapers ranging from the **Christian Science Monitor** to the **London Jewish Students Observer** and one newspaper, **The Liverpool Jewish Gazette**, has even begun serializing the entire collection.

In response, Professor Lipkin has received letters from many readers who might ordinarily never have an opportunity to hear Israel's side.

Yiddish, Israeli folk truly represented at music festival by well chosen material

music

By RICK KARDONNE

Choice of material was the strongest aspect of the Tenth Annual Music Festival of Jewish School Choirs, held at Beth Tzedec on Feb. 16. Not only did the combined repetoire of the nine school choirs feature a truly representative sampling of both Yiddish and Israeli folk music (ranging from such standards as **Bin Ich Mir a Shneiderl** to such contemporary classics as **Loo y'Hee**) but it also included a highly interesting new cantata. By David Bobrowitz and Steven Porter, **The Creation,** which, if stylistically more derived from the Fifth Dimension than from more traditional fare, still displays that freely inventive eclecticism which would just as suitably fit into Reb Schneur Zalman's definition of the distinct Jewish musical idiom.

It is difficult for me to properly evaluate the performances of the various choirs, since I didn't know the grade levels of the different ensembles. The performance of the modern cantata by the Temple Emanu-el Choir under the direction of Jackie Kimel, (backed up by flautist Robin Adelman and bassist Dora Hoffmann) was the most polished and sensitive, but the singers were older than those of the other ensembles.

Also highly proficient was the Peretz School Choir, led by Kenny Maslowski, who performed an exciting rendition of the Israeli folk standard **Meal Hayarden** in which Jordana Frankel's strong, clear alto voice stirred the audience to enthusiasm. Another highlight was Galia Shaked's intricately polyphonic vocal arrangements and subtle harmonies as she led the Associated Hebrew Schools choir in an original and dramatic-rendition of Dov Seltzer-Y. Gamzu's moving **Ha Kotel.**

But some of the other choirs lacked this sense of polish. Pitch and vocal strength were at times non-existent. Again, I don't know whether or not these choirs consisted of younger voices, so it's perhaps not altogether fair to expect them to meet the high standards which were set by the above-mentioned groups.

These high standards were matched by the Shaarei Shomayim choir, which backed up Cantor Harold Klein in an absorping program of cantorial music at Baycrest Centre on Feb. 12. Under the direction of Chaim Shainhouse and guest conductor David Young, the stimulated interweaving of vocal parts reached a musical peak with a series of beautiful extended minor-key third intervals between various soprano members of the choir and Cantor Klein, whose strong but unforced ebb-and-flow lament featured a rare ability to sing a high falsetto minus the slightest degree of strain.

These duos between Cantor Klein and the boy sopranos, especially notable during a Rosh Chodesh liturgy, exemplify what outstanding choral work can be done here. Also worth mentioning was soprano solo Steven Tannenbaum, whose **Shma Israel** solo was clear, on pitch, yet tenderly expressive.

A most interesting counterpart to Cantor Klein's performance was the Sephardic liturgy displayed during Beth Tzedec's memorial service for oppressed Syrian Jews on Feb. 15, featuring the brilliant performance of Cantor Zion Saadia who sang the **Moussaf** and **Kiddysh.** The musical differences between Ashkenazic and Sephardic liturgy, I feel, are not so much melodic as they are in the area of vocal technique. The operatic influence common among Ashmenazic cantors is totally missing among their Sephardic brethren. Instead, there is a light, delicate, yet forcefully clear vibrato-less style that is yet capable of producing great power, within the framework of a free-flow cadence that allows for maximum from-the-gut emotional expression.

Founded food chain

Voted likely to fail, Sam made big

theatre

By LYNN SLOTKIN

TORONTO —

Isn't it true that the boy voted by his classmates most likely **not** to succeed, usually does and with a bang? This is what happened to Sam Steinberg, former president of the vast Steinberg chain of food stores. The life and times of this extraordinary man are shown in the National Film Board's **After Mr. Sam,** recently screened at the St. Lawrence Centre.

Steinberg and his four brothers worked in the family grocery store that their mother started in 1917 in Montreal. After 50 years the one store had become a chain of over 100 across Canada, with three outlets in Europe, 21,000 employees and over $1 billion in sales.

Then in 1969 there was trouble. The company had become too large for its president, Sam Steinberg, to control, and at 64, Steinberg decided to retire. There was no obvious successor. His three remaining brothers were too old. One of his vice-presidents complained that here was a corporation with a president, yet when he went on a two week vacation, no one on his management committee, composed of various vice-presidents, knew who was in charge.

A three-day conference was called to decide on a new structure for the corporation, a new devision of power, and most important, a new president. Film director Arthur Hammond staged a coup by being permitted to film the conference.

We get a fascinating look at the problems of the company. Nepotism was a sore spot; several Steinberg family members held key executive positions. Indeed, Steinberg's son-in-law, Mel Dobrin, was Steinberg's final choice as his successor. There were subtle attempts on the part of some presidential front runners to get on the good side of Steinberg so he would look favorably on them. And there was the nit-picking. In a sense, it was refreshing to see that even big business suffers from this exercise in wasting time.

I found one flaw and that was in the portrayal of Steinberg himself; perhaps it was an editing error — Hammond shot seven times more film than he used. There were only slight glimpses of the man's sharpness as an executive. Most times he came off as being a nice man, a little hazy on the proceedings.

In any case, the film is a fascinating look at a corporation and its problems. It is part of a series of seven films on "The Corporation," which will be shown on C.B.C. in the near future.

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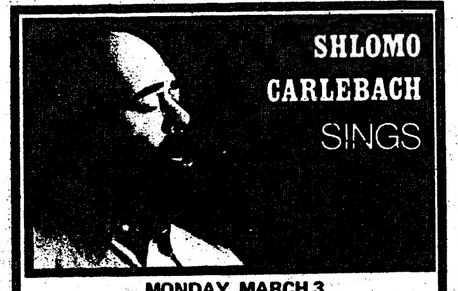

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Sheila Myers works out of her basement studio to produce an exciting variety of quilts. "She obviously understands and appreciates that a quilt is not merely a bed-covering, but a potential life-long work of art," writes critic Paula David, who interviewed her recently.

Ancient art form of quilting takes on new and colorful life

art

By PAULA DAVID

In the past few years the craft revival has witnessed an exciting variation of time-honored skills. Batik, weaving, macrame and pottery have all been rejuvenated with new interpretations and inclinations. The viewing public is also rediscovering the beauty of fine handwork and traditional designs.

The World Craft Festival, recently held in Toronto, and various gallery collections have emphasized the elevation of crafts into the realm of art. A collection of quilts at North York's Gibson House illustrated the development of an ancient craft into a modern and functional art form. The tradition of pioneer quilting bees, incorporating symbolic motifs and color schemes was highlighted. Unfortunately, the few modern versions lost the quality of design and handwork that are such an integral part of the quilt. It takes a great deal of artistic sensitivity to produce a modern quilt, for the ancient Lone Star, Log Cabin and other patterns are still able to withstand the test of time and have become classics.

Sheila Myers, a young craftswoman, works out of her basement studio, producing an exciting variety of quilts. She obviously understands and appreciates that a quilt is not merely a bed covering, but a potential life-long work of art. Accepting the facts of modern technology and the advantages of the sewing machine, washable fabrics and polyester fibrefill, she has created exciting new patterns without sacrificing a designer's approach. Her color sense reflects her fine art training, for her quilts are reminiscent of the color field painters.

When I visited her studio, I had the pleasure of watching Myers design, and piece a quilt. Sewing the quilt is the final and easiest step, and I developed a new appreciation when I witnessed the entire operation. Although she does accept personalized and often confining commissions, the finest quilts are produced when she is given a free hand in the design and color combinations.

The most important aspect in the creation of Myers' quilts is the initial judicious selection of fabrics. The incredible range of fabric designs available today would astound the pioneer women, and it is vital that a qualified, discriminatory approach be employed. This is her strong point, for she has an excellent sense of envisioning the finished product, and is able to select colors and patterns that the layman might never consider.

Once the color scheme and fabric range has been decided on, she cuts the pieces, and proceeds to develop the design. Working on graph paper, and then with actual materials, she finalizes the pattern and stitches it together. At this point the quilting takes place. I wondered whether the sewing machine would detract from the quality of the finished product, but it was interesting to note, that with modern designs and color combinations, machine stitches actually complemented the minimal patterns.

The finished quilts are somewhere between a luxurious bedspread and an exciting wall-hanging. However, as soon as I sampled it, I was sure that the quilt belonged on a bed and nowhere else. If Myers' own home is any indication, the presence of a well-made, modern quilt adds an inviting coziness as well as a dynamic art form to the environment. A combination of color field art, minimal design, soft sculpture and traditional craftsmanship are all present in Sheila Myers' quilts, further reinforcing the potential for artistic discovery in the art of crafts.

A mere trumpet saved Louis Bannet's life 33 years ago while inmate at Auschwitz

By S. K. LAZAROV
Staff Reporter

TORONTO — Music has always provided Louis Bannet, a violinist and trumpeter who has 17 Capital record albums to his credit, with all the material comforts. But 33 years ago, music literally saved his life.

Bannet, a transplanted Dutchman who now makes his home in Montreal, spent three long years in the most infamous concentration camp, Auschwitz, and he was the sole survivor of a bedraggled group of 635 Dutch Jews transported to the Polish death camp in the winter of 1942.

In his native Holland, Bannet was widely known as the "Louis Armstrong of Europe." After the German invasion, his life was thrown into utter disarray. His career vanished. He became a hunted beast, a frightened human perpetually on the run and always on guard against informers.

Thanks to a non-Jewish friend, brother of a small-town police chief, Bannet obtained forged documents identifying him as a non-Jew. He passed himself off as just another citizen in the village of Drimmelan. But his carefully nurtured disguise was blown some six months later when the Gestapo caught him in a bakery. "I didn't know how to react," he recalls. "What could I do? What could I say? I tried to pay them off but there was no way they could be bribed."

They brought him to Rotterdam, ironically his brithplace, and interrogated him with 634 other Dutch Jews. Hours later, he was on a cattle train. "I didn't have the slightest idea what was happening. I never really believed all those atrocity stories attributed to the Germans," he said in an interview.

Louis Bannet literally owes his life to music. He saved himself by playing with the concentration camp orchestra. Bannet recently made his debut in Toronto.

The train shuddered to a hissing stop after an arduous journey. Spotlights blinded Bannet and straining German shepherds pulled on their leashes.

The Jews were forced to stand out in the cold until dawn. In the morning, he and two other musicians were yanked from the line. A hasty audition was arranged. Like all concentration camps, Auschwitz had its own orchestra.

They were led to a bitterly frigid warehouse piled high with musical instruments, booty of the war. All three shivered. The first musician, a saxophonist, was unable to blow. His lips were frozen. The second man, a trombonist, met with the same fate. They were dragged away.

Now it was Bannet's turn. "Louis, you play for your life," ordered the guard. And Bannet, a trumpet in his hands, belted out a sentimental German song. The guard was impressed. It was the difference between life and death.

Bannet, whose left arm was branded with the number 93626, joined the camp orchestra, composed of the best musicians in Europe, musicians who had played in the most illustrious nightclubs and concert houses.

The orchestra was there for a devious purpose, performing whenever new victims stepped off the train loaded down with groaning Jews, and in the morning when work groups left for the mines. The histrionic strains of martial music, the stock in trade of the orchestra, had the desired effect of creating a false and perverted sense of security and well-being in the camp.

Bannet, the ultimate professional, became so hardened to his task that when his mother was marched into the crematorium he continued to play. "If I had protested, they would have shot me like a dog," he explained.

When he was not doing his duty with the orchestra, Bannet and the rest of the musicians were busy with another job — carting camp manure, great piles of it, to an outlying open pit. It was one of the best jobs in Auschwitz. The inmates and their German tormentors considered it plush beyond words.

Bannet, a lively, robust man wont to pace the floor and gesticulate with his arms to explain his story, was liberated by the Russians, but by then he was a broken shell of a man. He spent many months in a hospital in Czechoslovakia.

He resumed his career in Holland. But in 1953 he joined the Royal Canadian Artillery Band, based in Darthmouth, Nova Scotia, and with whom he travelled half way around the world entertaining overseas Canadian troops. After three years, he returned to Holland again. Scarred by his concentration camp experiences, Bannet assumed that the outbreak of the Hungarian revolution would cause a third world war and engulf him and his family in a nuclear holocaust.

In Montreal, where he finally found a measure of peace and stability, Bannet began to work at the Salle Bonavanture of the Queen Elizabeth Hotel. He performed with such personalities as Liberace, Rowan and Martin, Jane Morgan, Nelson Eddy and Lawrence Welk.

When his contract expired after some three years, he went down to New York city. He played at the Savoy Hilton and Sabra nightclub. Most recently, Bannet has been featured at Alberta's Jasper Park Lodge.

Currently, Bannet, who is best known for his gypsy fiddling that evokes memories of the Depression era, is at Toronto's Roehampton Place Hotel. Listening to his alternatively soulful and spirited renditions, and watching his bright face light up as the audience applauds, it is easy to forget — and impossible to ascertain — that Louis Bannet, number 93626, owes his life to a trumpet.

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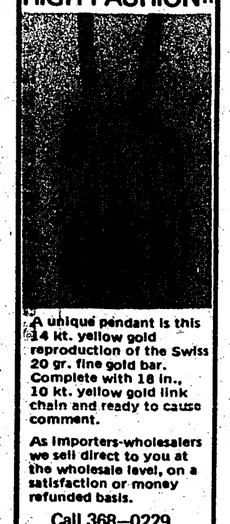

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"Multiculturalism is a permanent government policy"
John Munro

As Minister responsible for Multiculturalism the Honourable John Munro gives direction to the overall impact of multiculturalism in all departments of the Government of Canada. He is specifically responsible for the Multicultural Program in the Department of the Secretary of State.

In the Department of the Secretary of State
The Multicultural Program is designed to assist and promote cultural development of all Canadian groups wishing to preserve and contribute their heritage to Canada. Implementation of the following activities helps to achieve this goal:

Project Grants Program
Makes funds available to voluntary groups in support of multicultural activities.

Multicultural Centres Program
Provides grants to voluntary groups to organize multicultural centres in local communities.

Canadian Identities Program
Strives to strengthen the cultural identity of minority groups and promote an understanding and awareness of Canada's cultural diversity.

Canadian Ethnic Studies Advisory Committee
Formed to advise on the development of research on ethnic studies in Canada and administer a program of visiting professors of ethnic studies at Canadian universities.

Third Language Teaching Aids
Makes funds available for the development and production of teaching materials for language classes.

Immigrant Integration Program
Assists various groups in helping immigrants to participate fully in Canadian society.

Ethnic Groups Liaison
This program makes available professional resources at the national and local levels to assist groups in organization and communication.

In the National Film Board
The National Film Board has produced over 400 of its films in 19 different languages. These may be obtained free of charge from National Film Board offices in the following cities: Vancouver, Winnipeg, Toronto, Montreal, Ottawa and Halifax.

In the National Museum of Man
The National Museum of Man in Ottawa documents the history of all Canadian ethno-cultural traditions. The Museum has accumulated a vast number of artifacts, tape recordings, video tapes and films. Special attention is being placed on such elements as folk architecture, home furnishings, pre-industrial techniques of food production and handicrafts, traditional story-telling, family and community life, feasts and rites. Cultural exhibits and travelling displays are also being prepared.

In the Public Archives
The National Ethnic Archives program is designed to find and protect ethno-cultural records from loss, damage or deterioration. A staff of area specialists has begun collating records of this rich and important aspect of our heritage through contacts with ethno-cultural organizations, associations and individuals.

In the National Library
The National Library has undertaken, the organization of a Multilingual Biblioservice. Its aim is to acquire books in non-official languages spoken in Canada and make them available through public libraries. It is hoped that the blocks of books, in ten languages, will be ready for mailing at the beginning of 1975, five new languages being added annually.

Hon. John Munro
Minister Responsible for Multiculturalism

L'hon. John Munro
Ministre chargé du Multiculturalisme

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Organizations and People

Serviettes for Soviets now selling

By LEAH FEINMAN

TORONTO —

A telephone call to the Varona family in Kishinev, USSR to kick off the fund-raising project, "Serviettes for Soviets," sponsored by the World Jewry Committee of National Council of Jewish Women, Toronto section, brought the good news that the family, father, mother, and son, have finally received their exit visas. They will soon leave for Israel to join their daughter and son-in-law.

The large, white serviettes imprinted "Let My People Go" sell in packages of 15 for $1.00, tax included. They are particularly appropriate for use during the Passover holiday. Various stores on Bathurst Street including Daiters, Hermes, Health Bread, Open Window, and the Miracle Food Stores will have them on sale. Proceeds are used to maintain telephone contact and support the Jews in Kishinev who have been refused permission to emigrate. Funds are also used to send protest telegrams. Recently, the World Jewry Committee sent packages to Syrian Jews.

Anita Tyber, co-chairman with Lorraine Pollock, "We adopted Kishinev because we were able to communicate with the Jews there in Yiddish and because the Jewish community in Kishinev had little contact with the West. Now we are seeing the fruition our efforts."

When Shirley Kumove, a member of the committee, was in Israel last October, she met Miron Dorfman and his family who had recently emigrated to Israel. It was a touching reunion because the two families had been in correspondence and had spoken on the telephone.

The "Serviettes for Soviets" program uses its funds to maintain contact with Kishinev Jews who've been refused permission to emigrate from Soviet Union. From left: Carol Greenwood, Clara Goodman, Jeanette Goldman, Anita Tyber, Brenda Scherer and Zelda Safer.

Install H.Zweig

TORONTO —

Harold Zweig will be officially installed as president of the Toronto Council of Jewish Brotherhoods this Sunday, Feb. 23. The installation will take place at a breakfast meeting hosted by Beth Am Brotherhood, Mr. Zweig's own group.

Joining him on the executive are vice-presidents Alfred Pilch, B'nai Israel Beth David; David Hart, Holy Blossom; and Wilf Kideckel, Beth Emeth Bais Yehuda; treasurer Bernard Hattin, Shaarei Shomayim; recording secretary Ed Weiner, Shomrai Shabbot, and corresponding secretary David Benatar, Petah Tikva.

Science develops two weapons for combatting crime in Israel

REHOVOT —

Weizmann Institute researchers, working in cooperation with the Israeli Police, have developed two new systems for use in combatting crime: a novel application of mass spectrometry to explosive identification and a modification of the radar principle for contactless monitoring of breath during lie detection. These projects are the most recent fruits of a long-standing partnership between the police criminal identification division, headed by Assistant Commander Meir ("Mike") Kaplan and institute scientists.

According to Asst. Cmdr. Kaplan, explosive identification must be made at three levels: substantial samples of suspected explosives, traces on the fingers and clothing of suspects, and explosive residues after ignition. "We now use four concurrent methods for positive identification of explosives; thin layer chromatography, gas chromatography, infrared spectrometry, and ultraviolet-visible spectrometry. These give reliable results on tangible samples, but with traces or explosives residues, we often find these methods inadequate. Furthermore, to be positive we usually have to run all four methods, which takes time. We now look to mass spectrometry to provide us with a fast, sensitive, and definitive method for all our work."

Adapting mass-spectrometry to routine explosive analysis are Dr. Yehuda Yinon, of the Weizmann Institute's department of isotope research, and Shmuel Zitrin, Israel police laboratory chemist and student at the Feinberg Graduate School. Reflecting his involvement with the use of mass spectrometry for law enforcement, Dr. Yinon says: "The initiative came from Asst. Cmdr. Kaplan. He wanted to use the technique in police laboratories and asked a number of academic institutions for suggestions. We convinced him that the relatively new technique of 'chemical ionization' would provide the solution to his problem. At present, only a handful of police departments anywhere use mass spectrometry routinely in their work; to my knowledge only one of these, the New Jersey State Police, has just begun to experiment with 'chemical ionization' for drug analyses. So we are involved with a completely new idea insofar as police work is concerned."

While mass spectrometry for police work is a recent innovation, the lie detector or polygraph (as detective story buffs probably remember) was introduced back in the early 1930's, and is now standard equipment. Polygraphy is based on the measurement of physical changes associated with the psychological strain of lying.

Respiration is presently measured with the aid of pneumatic tubes fastened about the chest and stomach. Besides the discomfort sometimes caused by the bellowed tubes, their sensitivity depends on such variable idiosyncracies as an examinee's obesity, breathing patterns and tightness of underwear.

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Domestic placement service flourishes

By MIRIAM HERMAN

TORONTO —

Imagine going to the phone and calling THE OTHER WOMAN! Lots of people in Toronto have been doing that lately. If it sounds like something right out of a Noel Coward script, or the afternoon "soaps," at least, be assured that it is nothing like that at all.

The Other Woman, in this case, is a domestic placement service run by two young Toronto matrons, Linda Redhill and Rifky Gold. The idea is to try to provide Canadian families with English household helpers. They work through contact with London-based agencies. Once the application is completed by the client here, it is sent on to England for processing, a procedure which can take from six to eight weeks.

Matching family and girl as to household needs and expectations is basic to the operation. So Linda and Rifky personally interview prospective employers to cross-match information and set down the rules.

"After all, we feel a keen sense of responsibility to the girl, too," they explained.

There are built-in hazards, of course — loneliness, personality conflicts, dissatisfaction on either side. Part of the service is replacement guarantee within the first eight weeks of employment.

Linda Redhill

Rifky Gold

The largest call is for mothers helpers, usually girls in the 18-25 age category.

"For the girls, the trip to Canada is an adventure they could not ordinarily afford and their parents give permission because the girls are coming to established homes," Rifky said.

Linda and Rifky have been in the employment business about two years. Friends since they were 16-years-old, they had wanted to "do something together" for a long time. Both had worked before their children were born — Linda as a nurse, Rifky as a girl Friday at radio station CKEY — and they were itching to get back into the swing.

The Other Woman came about as a result of an ad Linda placed in a newspaper in England for domestic help for her own household. Her husband's cousin in Manchester looked after all the details.

"Not only did I receive lots of replies, but several phone calls from householders here in Toronto, asking if I had any names to spare," she said.

Well why not an employment agency? It filled the bill on all counts. It could work into their family routines, it needed a very small capital investment (they didn't have to go to their husbands for the money), and they had ready-made contacts in England.

So, in no time at all, the two young mothers, both in their early 30s, were in business, duly registered, licenced and bonded.

The Other Woman is headquartered in a spare room in Linda's home. The responsibilities are divided. Linda does the books, Rifky the secretarial work, and they share the interviewing.

"We both feel we have a successful business on a small scale" they said. "We set our own limits. We have other interests too."

But for all their desire to keep The Other Woman from infringing on their other lives, they expanded into another phase this year, summer placement of Ontario high school students.

בס"ד

Purim!

IS THE TIME TO...

SEND... **Mishloach Monos** – A gift of at least two kinds of edibles (cakes, fruits, beverages, etc.) to at least one friend.

GIVE... **Matanos L'evyonim (Charity)** – At least one penny to each of two people. However, the more one gives the better. If you cannot find a poor person, put it in a Pushka (charity box).

These two Mitzvahs (precepts) express the essential theme of Purim – the unity and togetherness of the Jewish people. These are the minimum requirements for the observance of the Purim Mitzvos. However, if one gives more charity to the poor, or more Mishloach Monos to his friends, the better.

LISTEN... **To The Reading Of The MEGILLAH** – (Book Of Esther) Twice, once on Monday night February 24th and again on Tuesday February 25th. For the exact time of the Megillah reading, consult your Rabbi or Synagogue.

SAY.... **Al Hannissim** (special Purim Prayer) – both in Shemonah Esray and Birchas Hamazon (Grace after Meals).

EAT.... **The Festive Purim Meal** – It is customary that everyone eat a special meal during the day of Purim (February 25).

To encourage the fulfillment of these Purim Mitzvoth by as many adults and youngsters as possible, Lubavitch Youth Organization have created a Purim Packet containing a short description of the Purim Holiday and the necessary items to fulfill the Mishloach Monot (presents) and Matanot La'Evyonim (gifts to the poor).

The Purim Packets are available at the Lubavitch Community Center, 44 Edinburgh Dr., (corner Bathurst) and at the following locations:

Downtown: Hillel House, 186 St. George St.; Remy Sales, 6 Adelaide St. E., Suite 706
Bathurst & Cedarcroft: Daiter's
Bathurst Manor: Sunnybrook Supermarkets
Bathurst & Eglinton: Daiter's
Bathurst & Lawrence: Sinai Religious Articles, 11 Fairholme St.; Sunnybrook Supermarkets, 3000 Bathurst St.
Bathurst & Sheppard: Northern YM–YWHA (Cafeteria); Richman Bakery
Bathurst & Wilson: Carmel Bakery; Daiter's; Negev Importing; Stroli's Foods
Leslie & Cummer: Nymark Drugs
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Much cultural activity begins as summer crowds leave Europe

By MIKE DUNBAR

When the throngs of summer leave Europe the cities go back to the people who live there.

Prices drop and a world of cultural activites not available in summer come to life. A European vacation in winter is cheaper than one in summer. It's also less crowded and can entail some activities not available in July and August.

But be warned. Europe is getting expensive.

It's been the same story now for the past couple of summers — and not without some justification.

Europe is no longer the amazingly cheap destination it once was. North Americans have had to come to terms with the fact that in Europe they will be expected to pay roughly the same prices they do at home.

And in some cases more.

Inflation has even hit the all-time travel bestseller, Europe on $5 a Day. This year its title has jumped 100 percent to Europe on $10 a Day.

We have all heard horrendous stories of unsuspecting tourists being charged $70 a night for a room in Frankfurt or $3 for a couple of cups of coffee on the Champs Elysees.

To get stung in Europe is incredibly easy. But for the discerning traveller on a budget it is also easy — and much more fun — to get real value for money without laying out the life savings.

To travel to Europe and stay at deluxe chain hotels, just like we have back home, is to invite high prices and a minimum of local atmosphere.

But if one is willing to spend a little time and patience beforehand with a travel agent, or after arrival at a local tourist board office, it is not too difficult to find reasonably priced, clean accommodation.

At this type of hotel one is far more likely to meet the local people and taste to the full the local customs, food and way of life.

And isn't that what tourism is supposed to be all about?

But you may ask, why should I vacate the sleet, snow and biting cold of a Canadian winter only to substitute it with the slightly less numbing European variety?

It's true that in some parts of Europe it can get pretty cold. Most of the Scandinavian cities for instance are situated far further north than Montreal.

But just as it's possible to drive down to the Florida sun from eastern Canada it's also possible to find winter sun in Europe.

From Tromso in the far north of Norway to Seville in the deep south of Spain the difference in weather is as night and day.

Winter in northern Europe and the Alps is the winter sport fanatic's dream. Southern Europe is pleasantly warm with the occasional cold snap.

It may not be possible to swim in the Mediterranean unless one is the hardy type but many hotels in the southern part of the continent have heated swimming pools.

The rest of Europe is for the culture vulture and in winter it's an absolute gold-mine.

For those looking for winter sports activities then Norway, Sweden, Finland, Austria, Swetzerland and France are the countries to head for.

Sun destinations of Europe are Spain, Portugal, Italy and Greece.

The slab of countries in the middle, including the U.K. and Ireland, France, Belgium, the Netherlands and Germany, is where it's at if you are looking for some sightseeing but are concentrating on indoor cultural activities such as the theatre, concerts, art galleries, museums, et al.

As a year round destination Europe offers as much, and probably more, than any other area of comparable size in the world.

The tremendous divergence of cultures, languages and geography in such a relatively small area, provides an infinite variety of attrations for the tourists at any time of the year.

For a winter holiday it would be inadvisable to attempt the grand tour of Europe.

If the traveller is limited to a weed it would be best to stay in one place. Even with two weeks one should not expect to move around a great deal.

A week's skiing in the Alps could be combined with a week on the Spanish Costa Brava or a short stay in one of Europe's capital cities such as London, Paris or Amsterdam could be supplemented with a cruise in the Greek Islands.

One and two week packages on scheduled flights offer good values from Eastern Canada, but the airfare becomes so high in Western Canada that it is cheaper to book a 22 to 45 day air ticket.

New this year is an Advance Purchase Excursion airfare on scheduled flights which allows a discount, but like charters, must be booked 60 days in advance.

But what do the countries of Europe have to offer in the wintertime?

Probably the most popular destination in Europe for Canadians, largely because of its ethnic importance, is the United Kingdom.

In winter London must be the prime tourist centre with its welter of cultural events. The theatre is London's biggest crowd puller in winter. As well as the theatre there are any nimber of galleries, museums, churches and historical sites — enough to keep anyone going for a week.

Scotland is attractive in winter and skiers can take advantage of excellent facilites in the Cairngorms.

The U.K. has a hotel shortage problem in summer but during the winter months tourists should have little or no problem finding reasonably priced accommodation.

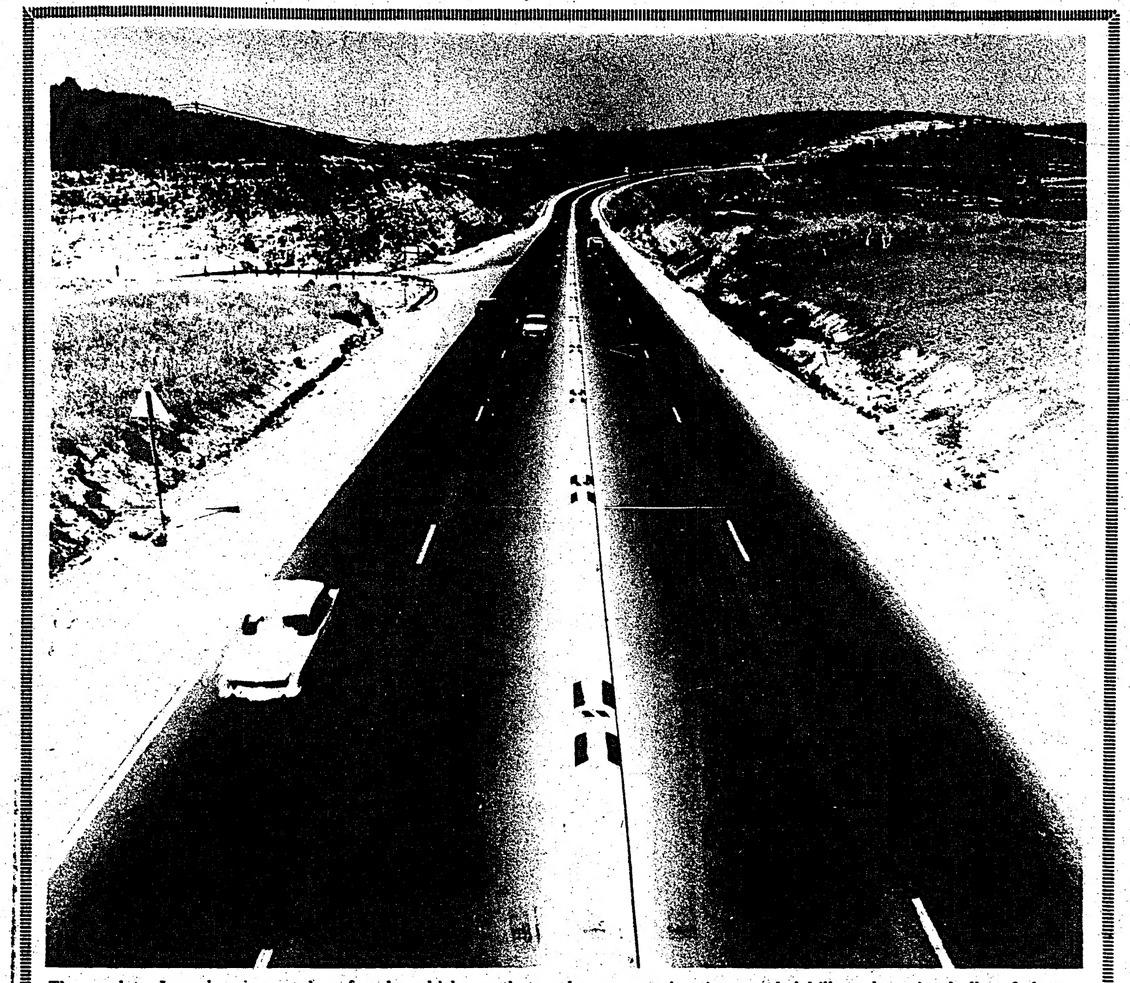
There's no denying it Paris is expensive. It's even expensive to live there.

But as in most places in Europe a little ingenuity and forward planning goes a long way. There are any number of reasonably priced hotels in the French capital, your travel agent should know of them.

As far as food is concerned in Paris the French National Tourist Office in Canada has recently produced a comprehensive list of restaurants there where it is possible to eat cheaply and well — no more than a couple of dollars for a table d'hote lunch usually with a glass of wine thrown in.

One of the beauties of Paris in the winter is that the Parisians are there. You would be hard pressed to find one in high summer.

The rest of France would be well worth browsing through in the winter — and the further south you browse the warmer it gets. It would be untrue to say that the beaches of Nice and Cannes are crowded in winter but the weather is pleasant.



The road to Jerusalem is a modern four-lane highway that snakes past enchanting wooded hills and rusting hulks of shattered halftrucks from the 1948 Arab–Israeli war. Great strides have taken place in Israeli transportation in the last 25 years.

Hundreds of events for Florida visitors

TALLAHASSEE — Florida's lineup of festivals and special events for 1975 offers the state's own brand of "What's New in Fun" for both first-time and return visitors.

For those new to the Sunshine State's many festive celebrations, the annual roster of more than 300 special events provides scores of occasions to become acquainted with the atmosphere and charm of the individual communities.

For those who visit Florida often, the new offerings for 1975 provide added opportunities to discover what Floridians have known all along: Festival are fun.

The Lehigh Acres Springtime Festival, March 2-8, is a brand-new festival with an old-fashioned flavor. The King Family will star in a musical show, the icing on a cake that will include a fiddler's contest, strawberry festival, parade, hobby bazaar and springtime ball.

No one needs Paul Revere to announce that the nation's Bicentennial is coming. In anticipation, the neighboring Panhandle towns of Niceville and Valparaiso together will inaugurate an Old Time Fourth of July Celebration.

Two towns will hold a joint parade and flag ceremony, followed by water ski shows, bluegrass fiddling, gospel singing, watermelon eating contest and band concerts.

The Daytona Beach fisharama tenders trophies every month for the largest fish caught in each of 30 categories, with certificates awarded for all fish meeting minimum weight standards.

Okeechobee plans a full serving of airboat races, bluegrass music, fish fry, beauty contest, alligator wrestling, square dancing and Seminole Indian Booths to add to its February fishing fete.

Add these fishy frolics to the six year-round fishing tournaments and the 50 regularly scheduled competitions and see why Florida is such a good spot to lower a line.

Sports fans can watch topnotch professional and collegiate gridiron action in Florida. The Jacksonville Sharks of the World Football League are what's new here. And the New Orleans Saints are setting up summer training in Vero Beach.

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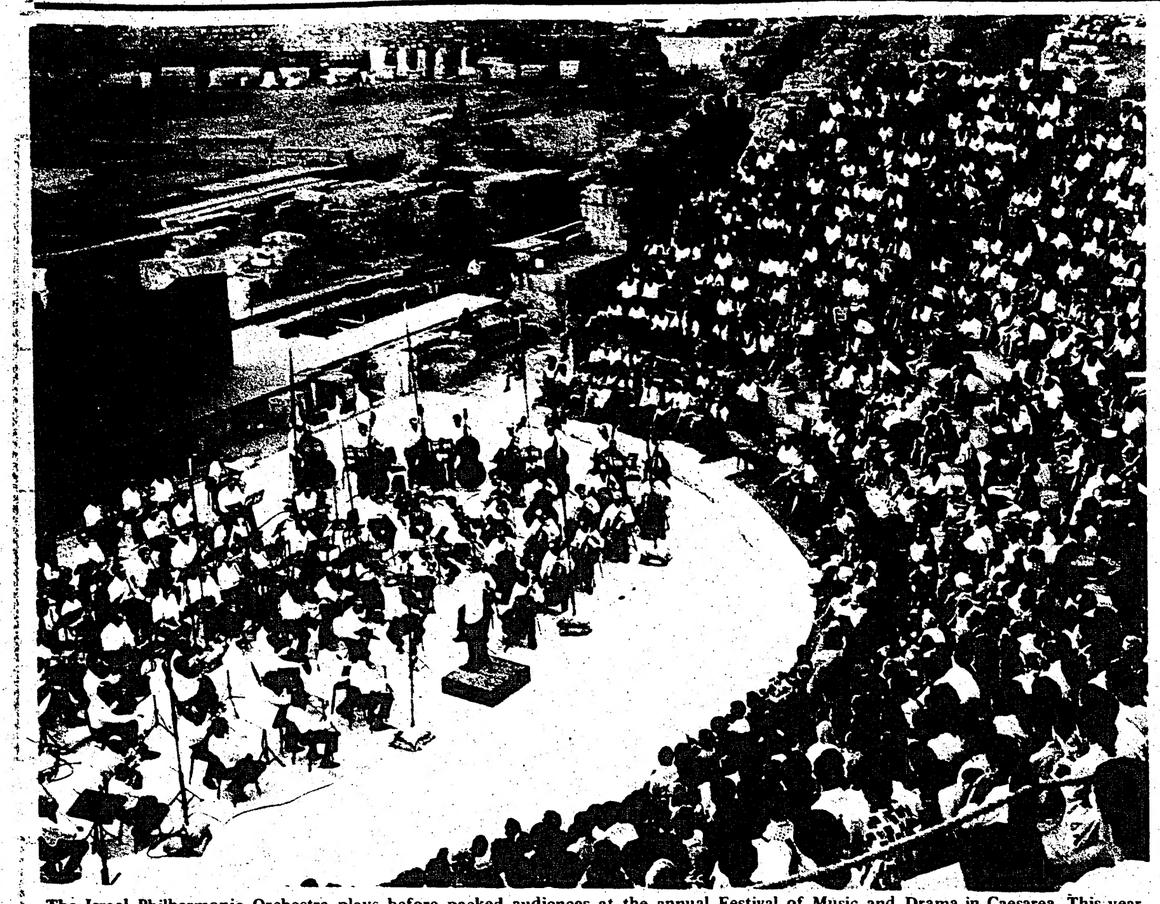

The Israel Philharmonic Orchestra plays before packed audiences at the annual Festival of Music and Drama in Caesarea. This year the festival will feature Canadian artists for the first time, with Royal Winnipeg Ballet due to perform. (Israel Tourist Office photo)

Royal Winnipeg Ballet to perform

Canadian artists due to make their debut at famous Israel Festival in the summer

TORONTO —

For the very first time, the famed Israel Festival will feature Canadian Artists when the Royal Winnipeg Ballet performs in Jerusalem, Tel-Aviv and Caesarea this summer. Others to participate at the Festival will include Zubin Mehta, who will conduct the Israel Philharmonic Orchestra, Leonard Bernstein, who will feature his compositions, conductor-composer Lukas Foss, conductor Penderecki and the Jerusalem Symphony Orchestra, Les Percussions from Strassburg, the American Children's Theater **The Paper Bag Players** and the mime theatre from Switzerland, **Mummenschanz.**

The festival, now in its 15th season, will also include performances by Dizzy Gillespie's Quartet, chamber ensembles, and folklore groups.

The Royal Winnipeg Ballet will appear in six performances that will be held in Jerusalem's 2000-seat Congress Hall, in the 2,200-seat Mann Auditorium in Tel-Aviv and in the reconstructed Roman Theatre at Caesarea, between August 9th and 14th.

The festival will open in Jerusalem with the world premiere of composer Mordechai Seter's **Jerusalem** symphony and a performance of Mahler's **Das Lied von der Erde** played by the Jerusalem Symphony under the direction of Lukas Foss, (July 12th, 13th). The next day, the Israel Philharmonic will give a concert version of Verdi's Aida with the Philharmonic Choir, Robert Merill, Rafael Arie, Mignon Dunn and Gilda Cruz-Rome under Maestro Zubin Mehta (July 13th to 24th). Between July 15th and 19th Leonard Bernstein will conduct the orchestra in a program of his own compositions.

The Jerusalem Symphony Orchestra will play under Krystof Penderecky, who will conduct his own **Canticum** and **First Symphony** (July 26th and 27th). Dizzy Gillespie will perform in Caesarea, Tel-Aviv and Jerusalem (July 27th to 31st. The mime-mask theater from Switzerland will give performances between August 2nd and 5th, while the Strassburg Percussions will perform between August 5th and 9th. The festival will conclude with six performances of the Royal Winnipeg Ballet (August 9th to 14th).

Budget air fares available for Canada and to Europe

The world of travel opens up at budget prices for the young and the young-at-heart who don't mind a few hardships along the way.

To start with there are youth fare discounts on airlines for travel within Canada and to Europe. Youth fares within the United States, and between the U.S. and Europe, however, have been discontinued.

Canadian youth fares are available for those who have not reached their 22nd birthday at 20% below regular economy fare. Travel must be on a standby basis and a $3 identification card must be purchased.

Across the Atlantic youth fares still offer a sizeable saving, but the number of people who can qualify has been cut back. In the past the fare was good until age 25, but now the same age limit applies as within Canada, only until that 22nd birthday.

For Atlantic travel seats can be confirmed, but not until five days before the flight. No identification card is necessary but a passport must be shown when picking up the tickets.

For cut-rate youth accommodation a good bet is to buy a membership in the Canadian Youth Hostels Association which has offices across Canada.

The membership which costs $5 till age 17 and $12.50 for those over 17 (no upper limit) permits stays at any hostels worldwide including 62 in Canada and 3,500 in Europe. Accommodation is basic but prices range from 50 cents to $1.50 a night in Europe and from $150 to $2.50 in Canada.

The hostel card must be purchased in your home country so it's best to buy one here before a trip to Europe.

Another good buy for the young in Europe is a Student-Railpass which allows unlimited train travel in 13 Western European countries. To qualify a person must not have reached his 26th birthday and must have proper student identification. A two-month Student Tailpass costs $180. It must be purchased before leaving Canada.

An International Student Card, available to students through their university, can be the key to a whole series of special deals in Europe, including reduced admission to museums and entry to certain student-only restaurants.

Your travel agent can give you information on many of the special deals available to students.

Good food, drinks along coast

By WILLIAM ADLER
FDC Travel Writer

MIAMI —

Ancient mariners and modern tourists visiting Florida's tropical coast will find water, water everywhere and many a drop to drink.

Unlike the mariner of Coleridge's famous rhyme, today's visitors can expect to take home some beautiful memories of sipping an iced beverage while sighting seagulls and pelicans beside the warm Atlantic Ocean.

The only haunting memories are destined to be good ones.

All along the South Florida seashore, from Sebastian Inlet through the Miami area, the tropical coast extends an invitation to enjoy cuisine and beverages in restaurants and nightclubs from pleasant to posh.

Visitors eat it up. And for good reason.

For those who prefer to drink only with their eyes, there are poetic scenes of graceful palms along Florida's golden beaches, where sun worshippers swim, hunt seashells and gather sun tans.

Those who prefer to put more energy into their fun can hop aboard a fishing vessel or head for a fishing pier. The Tropical Coast boasts some of the world's best fishing in both salt and fresh water. Popular catches include sailfish, sheepshead, bass, mackerel, tarpon, wahoo, grouper and kingfish.

At the top of this vacation area, the town of Sebastian, founded in the 1970s as a trading and fishing village, offers anglers a chance to play all the angles, from the salt of the sea to the sparkling waters of the famed Indian River.

The countries through which Indian River flows produce some of the world's best citrus. Indian River oranges are world famous for quality. And these fruits may be purchased by the sackful at modest prices from roadside stands.

Cruising south along the coast, a visitor finds peaceful Vero Beach, where miles of sandy beaches and landscaped parks offer settings for sunlit picnics and play.

Baseball fans should visit in the spring to attend exhibition games at the Los Angeles Dodgers training camp. And gridiron fans will enjoy the summer weeks when the New Orleans Saints take up residence in the same quarters and play a series of preseason games.

Golfers can drive a long ball on any of five golf courses.

Below Vero Beach is Fort Pierce, where occasionally a coin or artifact washes ashore from the remnants of a fleet of Spanish vessels caught in a storm and sunk off Fort Pierce in 1715.

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Over 100 recreational areas

Sunshine state is a paradise for campers

TALLAHASSEE —
In a land of sunshine, dreams can become living adventures for the vacationer. And recreation seekers in Florida will find the state constantly working to make these dreams come true.

Florida has more than 100 public recreation areas, over 70 now open and in full operation. Campers have their choice of 37 state parks throughout the Sunshine State.

Additionally, a large number of facilities for the camping visitor are privately owned under the supervision of the various countries or part of national or state forests in Florida. A recent estimate places the number of camping spaces in excess of 80,000.

Whatever campers prefer in parks, they can find in Florida. They can select from inland parks or those with outstanding beachside facilities. If seclusion and direct communion with nature are preferred, camping areas in north and central Florida are the best answer. Wildlife is plentiful, rivers and streams are clear and the woodlands are as nature intended them to be.

In northwest Florida, Fred Gannon Rocky Bayou State Park is a natural retreat. Gently sloping forested lands overlook a bayou of Choctawahatchee Bay, which opens into the Gulf of Mexico.

This park, situated inland from Fort Walton Beach, parallels Florida State Road 20, but is screened from the highway by trees and heavy underbrush.

Puddin' Head Lake in the eastern sector is well stocked with bream (redeared sunfish) and catfish. In the bay are spotted sea trout (weakfish) and redfish) (channel bass).

Campers catch glimpses of deer early in the morning as the shy animals swim offshore. In the campgrounds, visitors are certain to make friends with squirrels and racoons, always eager to panhandle an easy meal.

Outdoors people who really want to draw the curtain on civilization will quickly sense the primeval quality of Torreya State Park, some 25 miles west of Tallahassee. Some claim this park is the real Garden of Eden.

Like the biblical paradise, Torreya has a river of four heads — the Apalachicola — flowing to the sea. It has been compared to the once lush Euphrates.

Since it is off beaten path, Torreya is seldom crowded. High rolling hills give the visitor the feeling of being in the mountains. The trees and plants also are reminiscent of mountainous regions. The rare Torreya tree, for which the park is named, is found only in this particular location.

The Gregory House, a restored antebellum home, radiates the spell of another era. The structure was built in the days when riverboats plied the Apalachicola River.

Suwannee River State Park, just off U.S. Highway 90 at its juncture with the fabled river, is another state park with a timelessness all its own. The picturesque stream flows through the park, with the confluence of the Withlacoochee River just upstream.

The park was developed on the site of the long-vanished town of Columbus, once a thriving river traffic port. A platform extends out over the river at one point. From this vantage point, campers have a panoramic vista of the river, the nearby springs and the high rocky riverbanks.

Myakka River State Park, 17 miles east of Sarasota, is the largest of the state parks, encompassing some 28,825 acres. It is rated as one of the finest wildlife sanctuaries in the country, sometimes with as many as 40,000 wading birds roosting at Upper Myakka Lake. There's excellent fishing and boating and a night tram ride that provides close-up views of nocturnal wildlife.

Just about every scuba diver worth his compressed air has heard of, or heads for, the John Pennekamp Coral Reef State Park at Key Largo, in the upper Florida Keys.

Pennekamp was the first underwater part in the nation. It covers nearly 75 square miles of water, including the only living coral reef in North America, which the park protects.

There is an excellent camping area for every type of equipment, from the largest motor home to the smallest tent. And for those who do not dive, the park offers glass-bottomed boat tours of the reef.

Few states are blessed with Florida's outdoor vistas. Fewer still can offer the year-round temperate climate that characterizes the Sunshine State. For getting back to nature, Florida is hard to beat.

Safed is almost a forest

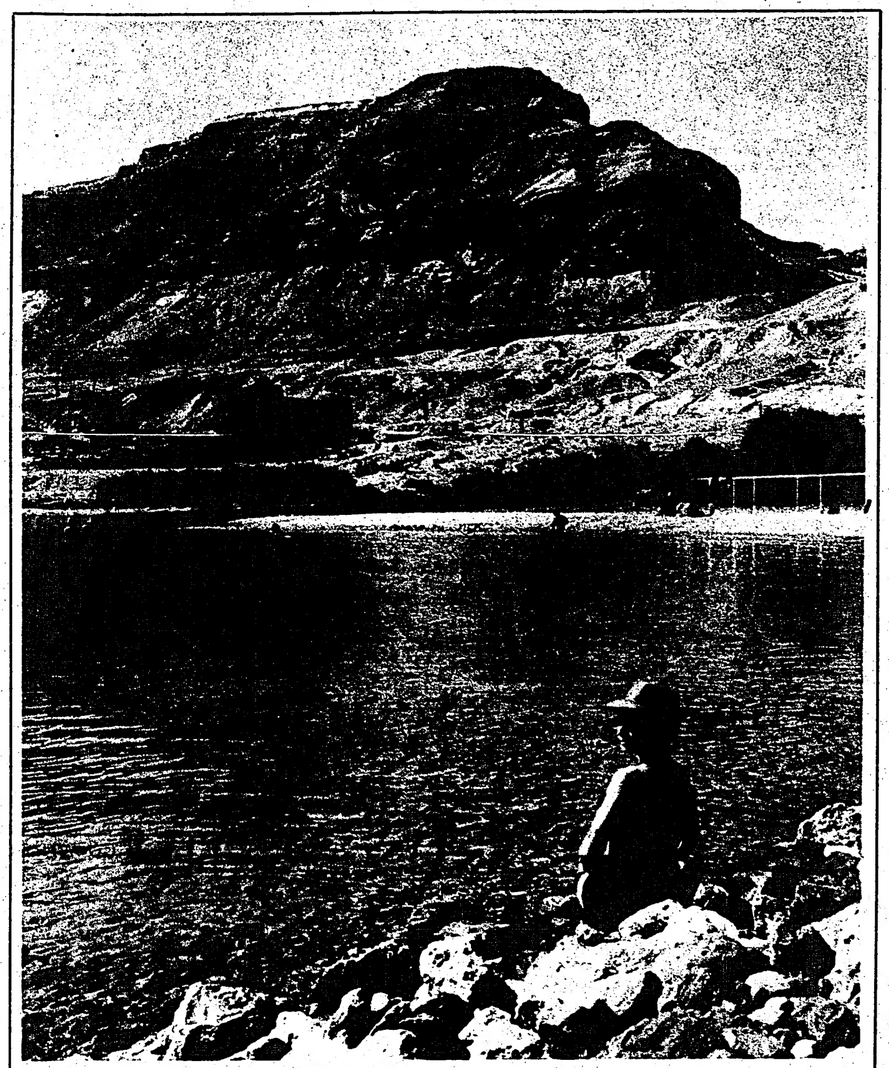
SAFED —
Major cities and towns all over Israel are rapidly developing a new landscape — forests. In keeping with the interests of ecology, the country's urban areas are being encircled with green belts of trees planted by the Jewish National Fund. One of these cities — the town of Safed in Galilee, perched atop a high hill some 3,050 ft. above sea level — is not only encircled, but has become almost a forest in itself — a veritable forest city.

As one walks through Safed's quaint and quiet shop-lined streets, one gets the sense, not of seeing a forest, but that of walking through one. Almost Alpine, the little shops, the homes of hardens cling to the verdant hillsides amidst the flowers and the pines.

Walking through the artists' colony in the old part of the town, the visitor to Safed turns down winding lanes twisting and turning past rough-cut walls of stone, ancient synagogues and quaint vaulted houses painted pastel blue. No smoke or smog for Safed — only the scent of pine.

At the very top of this tiny town, its rock-ribbed walls are crowned with the crumbling ruins of crusader and Mameluke castles standing in a lovely park of flower beds and ivy, cedars, pine and cypress trees.

Overlooking the town from the north, beneath the green bastions of Mount Canaan and the Biriya Forest, a mountain road leads to the regional forest center of the Jewish National Fund where new woodland parks and recreational sites are being planned for the next three years. At the same time, 40 kms. of roads, forest trails and fire breaks will be developed in the area.



GOOD WINTER VACATION SPOT

The site of biblical Sodom has undergone some radical change since ancient days. The briny waters of the Dead Sea and the nearby mineral springs and curative mud baths have become a major tourist attraction for tourists from Israel and abroad in search of warmth and cures. (Israel Tourist photograph)

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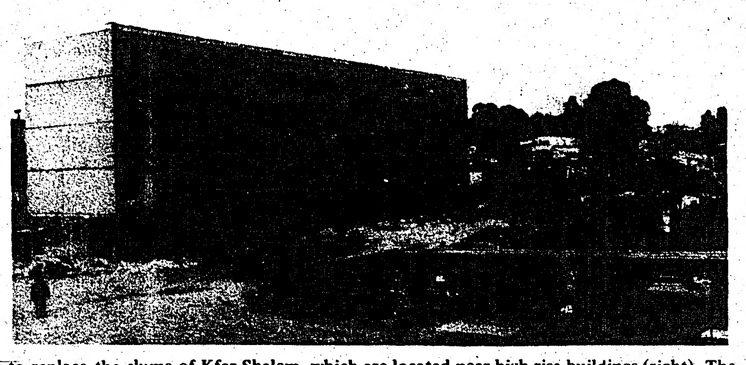
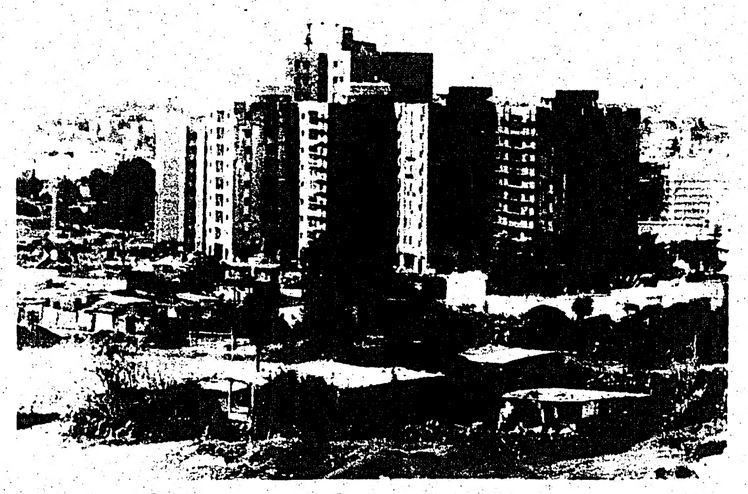
The eight Levi children, their parents and grandfather live in a three room flat in Neve Shalem. Their box-like apartment (centre) is part of a housing estate Tel Aviv is putting up



to replace the slums of Kfar Shalem, which are located near high rise buildings (right). The problem is that 500 families in Kfar Shalem, one of 28 slum neighborhoods in south Tel



Aviv, refuse to move out of their shabby huts. They may be poor but at least they have plenty of air and a piece of land. This argument was dealt with in the film Kazablan.

Prospects for integration considered brighter

Cont'd from Page 1

He suggested that in the initial phase of integration the public school board should lease buildings and related caretaking and maintenance services. But he stressed that transportation costs must be borne by the private schools.

He said existing boards of governors could become recognized advisory committees working in close liaison with the principal and the appropriate school superintendants. "Continued parental participation in volunteer assistance programs and in other supportive activities would be encouraged and welcomed," he told the meeting.

In discussing Hebrew studies, Shipman said they must be funded privately. And he recommended that the Board of Jewish Education should continue to be responsible for the Hebraic program.

Shipman also said Sept. 1 should be the target date of a pilot project involving two Jewish schools. The maximum period of experimentation should be set at two years. (Rabbi Witty later revealed that Bialik and Associated had agreed to become the pilot schools following board meetings.

He was asked why the parents were not consulted. He said each school has a fair number of parents on its boards and that, therefore, it was false to assume that parents were left out in the cold when the decision was made. However, Rabbi Witty emphasized that "schools are run by boards, and we'd be immobolized if we had to call a parents' meeting" whenever an issue must be resolved).

Following Shipman's presentation, Dr. Ronald Jones, one of the educational consultants hired by the North York board to study the feasibility of integration, suggested that the Shipman White Paper would have to be more specific in request and more complete in detail before being submitted to the ministry of education for comment or approval. Dr. Hugh Partlow, the second consultant, said that the integration process could be accelerated if the white paper were refined.

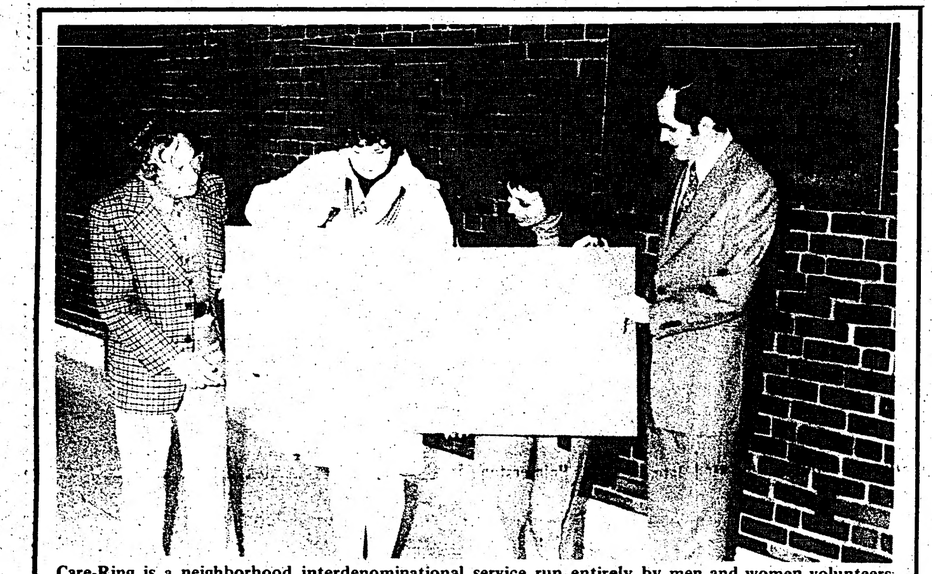
The bulk of last week's meeting was taken up by a question-and-answer session between Al McKellar, president of the Ontario Secondary School Teachers Federation, district 13, Rabbi Witty, Lorne Maki, regional director of the ministry of education, and the trustees.

McKellar's line of questioning concerned such basic issues as teacher accreditation, length of instruction, teachers' benefits and pensions and religious holy days. In the view of one Jewish source, McKellar's queries were helpful in clarifying the issues.

Maki, representing the government, was largely non-commital in replying to questions concerning ministry approval of integration and aspects of it.

Rabbi Witty's plea that principals in Jewish schools are "special kinds of persons" was supported by trustee David Logan. Logan said a principal in a Jewish school must possess "special sensitivity" in order to perform his task. He warned the trustees that integration will not succeed unless the board recognizes this. "If we're insensitive to their needs, we'll integrate them and gut their system," he said.

The next meeting of the ad hoc committee convenes on March 5.



Care-Ring is a neighborhood interdenominational service run entirely by men and women volunteers from the community. From left: Rabbi Erwin Schild, Edith Land, Gloria Morris and Rev. Allen Tomlinson. The group gives the kind of volunteer help a concerned neighbor would—visiting social agencies or the police. Sometimes it's a stop-gap emergency service until a relative or friend arrives. (Hoz)

Pat Fleisher is driving force pushing Canadian visual arts

By WANDA LOUISE

Watch the name "Pat Fleisher" on the Canadian art scene. A successful artist, she has become a driving force in promoting Canadian visual arts as managing editor of **Art Magazine** in her own right.

As **Art Magazine's** editor, Pat Fleisher has the power to introduce or ignore new artistic talent, trends and art books. She must use her critical responsibilities very carefully. You can see her at important gallery openings, carrying a tape recorder, note-book and camera. Pat's office telephone rings constantly with calls from artists or their agents, begging her to come and view their works.

Pat Fleisher had the inspiration and enterprise to launch a nationwide magazine featuring Canadian artists. Under the auspices of the Society of Canadian Artists in Toronto and with the aid of a $2,000 Ontario Arts Council grant, the first issue of **Art Magazine** came off the press in March 1969. Although she had no previous involvement in the financial business world and a limited knowledge of editing from her association with the **S.C.A.'s Newsletter,** Pat created a very interesting publication and kept it afloat while mastering the rules of magazine production. Her board of directors receive no monetary remuneration. They volunteer their time through "a labor of love." Only during the past year, when the magazine stabilized with advertisers and an increased grant, was Pat able to afford the luxury of paying herself a small salary.

Writing is not the only avenue by which the vibrant Mrs. Fleisher educates the public about art. Since 1972, she has devoted one evening a week to guiding students of all ages through galleries and artists' studios for the board of education. Next year, Pat will be organizing tours of galleries outside the Metro area as well. In the past, she taught art to the Jewish elderly at the Baycrest Home for the Aged.

"I work seven days a week but at irregular hours," Pat explains. "All my painting, creative writing and editing is done at home, usually late at night and on week-ends. I do not accept business calls at home. My secretary looks after them at my office. I'm not a cooking Mamma, but I'm there for support. I have given my children creative stimulus and sensitivity."

Art Margazine has been a family enterprise for the Fleishers. Pat's stock-broker husband, Burt, is her private business adviser. Her sons, David (22), studying film-making at Ryerson and Brad (19), now at Scarborough College, handled the photographic assignments until recently. Her daughter, Sylvia, is 17.

"This year I'm taking the pictures," says Pat. "The boys are really too busy to do much."

Pat exhibited in galleries as a professional painter steadily from 1960 to 1970. She held her first one-woman show in 1950, while still an undergraduate at the University of Toronto.

"I have experimented with all the media: oils, acrylics, etching, lithography, printmaking and photography," continues the energetic Mrs. Feisher. "What I enjoy most is printmaking. It is the most disciplined and controlled medium I have tried. It pushed me into a new mold. I think differently about art now. Previously my work was spontaneous — from the heart. Art today is more thoughtful. The technical theories of color and shape are all important. Artists are not concerned with the inner self."

Pat feels that art is still an excellent investment in these inflationary times. "If you have the perception to buy Canadian art you will have something that will enhance in value over the years. Canadian artists are winning an amazing number of awards in international shows."

The private art gallery in Pat's own home is an amalgamation of both modern and Victorian paintings. "I've been in the Society of Canadian Artists for many years so I've swapped with friends. I'm also a sucker! I believe in what I'm doing. Therefore, I have a piece of almost every artist I've sponsored."

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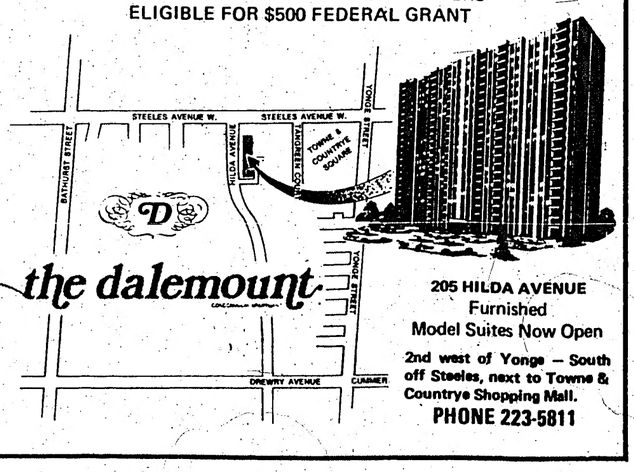

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Forest Hill, elegant, very spacious, 2 bedroom plus den, 2 bathrooms, luxurious apartment, doorman service. The Eldorado, 2500 Bathurst Street. Call 787-9451. MR

Forest Hills, luxury 2 bedroom apartment, $300 monthly. 444-7761, 782-5605 after 6 p.m. 21

Furnished broadloomed bachelor, hydro, parking, linen, dishes, $160, 6 months lease. 1 person only. 783-6887 evenings. 21

Hollywood, Florida on ocean, furnished apartment, bedroom, living room, kitchen, available immediately. Call 782-3359 after 5. 21

Palm Springs, California, luxury 2 bedroom furnished apartment, all facilities on premises. Available after March, 1st. 635-6126. 21

ARTICLES FOR SALE

Continental Beds $34.95 and up, all sizes up to king size, Oakland Bedding, 338 Oakwood Ave., Toronto. 651-6685. We always give instant delivery. R

Israel stamp collection, mint tabs. World wide mint sets. 635-0575. 21

Karbin Sales Inc., wholesale distributors, 134 Doncaster, Thornhill. Ont. fluorescent tubes - 4 ft. (F-40-CW) 95c each, 8 ft. (F-96T-CW) $1.95 each, minimum order 12. For free delivery, 881-3252. R

New thrift store save, buy nearly new ladie's clothes sizes 5-24, children's, infant's to teens, household items, jewellery and furs, 3468 Kingston Rd., (at Markham Rd.), 261-6449. We are now taking in spring clothes. 21

Quadrophonic component system, Hitachi receiver, Pioneer quad amplifier, BSR turntable, 1 pair Sansui speakers, 1 pair Hitachi speakers. Cost $1,900, sell $900, 429-4366. 21

Rare Israeli gold and other coins and medals. Box 4256, CJN, 22 Balliol St., #15, Toronto M4S 1C1. 28

BUSINESS OPPORTUNITY

A beauty parlor in new downtown hotel, twelve dryers, luxuriously broadloomed and equipped. $8,000 cash required. Also beauty parlor space above stores at Yonge - Adlaide, Yonge - Bloor, Yonge - St. Clair.

About $50,000 yearly profit! Beautifully equipped style businesses at Bloor - Yonge, Yonge - Dundas. Long lease, statements, available, $20,000 cash required. W.J. Cunningham Real Estate Broker, 485-0471. 21

Bathurst - Steeles
Ladies' ready to wear, well established, must be sold, owner retiring. Mr. Levine, 787-6161, 633-2870. Harvey Kalles Realtor. 21

Small investments wanted $1,000 and up, good profits. For information call 691-1779. 21

CONDOMINIUM FOR RENT

Deerfield Beach, Century Village, Florida, 1 bedroom, 1½ baths, waterfront, available April on, 638-2477 or 633-1516. 21

Deerfield Beach, Florida, Century Village, ground floor apartment on waterway, completely furnished, available March and April. 635-0849. 21

Hallandale, lovely 1 bedroom, 1½ baths, all convenience, suit reliable couple, available now. 925-6732. 21

Tamarack, Florida. Luxury 2 bedroom condominium, tennis, golf, from March 15, 783-8460. 21

CONDOMINIUM FOR SALE

Bathurst - Sheppard, luxury 3 bedroom condominium, air conditioned, indoor pool, sauna, solarium, 2 car indoor parking, 223-9083. MR

Charming, economical 1 bedroom apartment in fashionable Palm Beach facing Lake Worth Golf Club. Just across road from the ocean. Beautifully furnished. Asking $34,000. Will consider selling unfurnished. 362-6558, evenings 787-9322. 28

Deerfield Beach, Florida, new 2 bedroom condominium for sale, 2 baths, 635-8787. 21

Forest Hills
Bathurst - Finch
Rare opportunity to purchase model suite. Large 2 bedrooms, 2 bathrooms, loads of cupboards, central air conditioning, recreational facilities, wrap around terrace. $73,500. Sally Gold, 487-4341, 922-9990. Young & Biggin Ltd. realtor. 21

Marlee - Eglinton
Large 2 bedroom apartment in spotless condition. Underground parking for owner and guests, $8,000 - $10,000 down. Mrs. Granat Stein, 653-5530. H. Keith Realtor Ltd. 21

North Miami Beach
125th and Biscayne, new 1 bedroom condominium, 2 washrooms, fully furnished, air conditioned, swimming pool, steam, exercise room, etc. $29,900. $3,000 down. 635-0622. 21

University City, 2 bedroom apartment, nicely decorated, $39,900. 661-2838. 21

EMPLOYMENT WANTED

Cake baker experienced, specializing in Jewish cakes. Call Manuel Docouto, 863-1670. 28

Immigrant from Israel looking for office work in accounting, 787-9316. 21

Professional typing done in my home. Reasonable rates. Call 222-4039. R

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Dependable man who can work without supervision. Earn $14,000 in a year plus bonus. Contact customers in Toronto area. Limited auto travel. We train, air mail H.K. Dick, Pres., Southwestern Petroleum, P.O. Box 789, Fort Worth, Texas. 21

Housekeeper companion for widow, live-in, modern bungalow, all conveniences. Apply Mr. Sydney Brown, 34 Essex Street, Guelph. R

House Mothers, Counsellors to work in a children's village in Israel for one to two years. For further information please write to Hanni Ullmann, 16 Hashmonaim Street, Haifa, Israel. 21

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Secretary required, shorthand an asset, Bathurst - Eglinton area, synagogue office. Good working conditions and benefits. Box 4257, CJN, 22 Balliol St., #15, Toronto M4S 1C1. F21

2 experienced baby-sitters desired for Tuesday afternoons, Leslie - Finch and Leslie - Steeles area, 889-2358, 493-6736. 14

HOUSE FOR SALE

A.E. LePAGE
REALTOR

Bridlepath - Post Road, 4.2 acres! $495,000. Executive Georgian style residence in park-like setting. Many trees, ravine lot. 15 spacious rooms, beautiful finished basement, walk-out to formal rose garden plus gardeners cottage, stable, 4 box stalls, coach house, tack room, greenhouse, many more expensive extras. Best buy in the city. By appointment only. Call Mr. Pedherney, 236-1731, evenings 233-4628. A.E. LePage Ltd. Realtor.

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A masterpiece of glass and marble - 2 acres. Tennis court, pool, 2 saunas, putting green. 43 ft. den with outstanding solid oak bar, magnificent copper canopied fireplace. Fabulous master suite, marble his and her dressing rooms, sunken baths, unbelievable closets and fireplace. Delightful 4 room childrens suite. All this and more on one floor. About 5,000 sq. ft. of easy living plus lower level consisting of help's apartment, family room, billiard room and playroom. Words cannot do justice to this beautiful home and well treed garden. Lots of privacy (Bridle Path area). $890,000. Ann Wall, 921-1116 or evenings 922-4686. A.E. LePage Ltd. Realtor. 21

Bathurst - Palm Drive
$84,900. 3 bedroom spacious bungalow featuring broadloom, drapes, electric fixtures, 1 air conditioner and double car garage. 3 room basement apartment rented, separate entrance plus large recreation room. Located near school, park, and shopping. A pleasure to see! For more information call Mrs. Levine, 226-3333. H. Keith Real Estate Ltd., Realtor. 21

Bayview - Finch, 4 bedroom, 2 storey, gracious spaciousness is our first impression of this home, impressive foyer, winding staircase, quality custom construction, broadloom throughout, 20' kitchen with walk-out to patio, separate dining room, main floor panelled family room, master bedroom ensuite, an executive family home, inspection by appointment, for details and extras included phone Susan Cole. Weber Donaldson Realtor, 226-4240. 21

Harvey Kalles
Realtor

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Bayview
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In prestigious area
$189,000. Excellent neighborhood close to schools and shopping, situated, on a secluded court. 4-5 bedrooms, beautifully proportioned and quality built. Main floor den plus family room with high beamed cathedral ceilings. All copper artist designed open fireplace. Solid oak built-ins and walk-out to patio and pool. Centrally air conditioned. All the amenities you could wish for. For viewing please call Elise Kalles, 449-1873 or 787-6161.

* * * *

York Mills - Bayview
Exquisitely designed, an aura of perfection. Immaculate home in top condition. Large living room with white antique marble fireplace and bay window, dining room with corner armoires built in, main floor family room with fireplace and walk-out to garden. 5 bedrooms on 2nd floor. The lower level dramatically finished, maid's quarters. $169,900. Call Elise Kalles, 449-1873 or 787-6161. 21

Private. Bathurst Manor, beautiful 3 bedroom bungalow, 3 baths, fully broadloomed, drapes, fixtures, central air conditioned, finished basement. 636-8528, 366-6593. 28

RICHARD LEVINSKY®
REALTOR

Bayview - York Mills area
Gorgeous contemporary 2 storey, providing openness with intimacy. Perfect flow for living and entertaining. Separate living room, dining room overlooking private in-ground pool, family room, 2 circular oak staircases. Upstairs 5 bedrooms. Fabulous lower level family room, gamesroom, bedroom and office. Many more features. Inspect with Joan Grant, 486-1400. 21

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$169,000 builders own home on hillside with view, 4-5 bedrooms, 3½ bathrooms, air conditioning, sauna, intercom, burglar alarm. Private sale, 445-3317.
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Harvey Kalles
Realtor

Dufferin and Eglinton
35,000 sq. ft.
Industrial building
For lease
In this excellent high demand location, fully air conditioned, panelled executive offices. Completely sprinklered throughout, 3 truck level loading ramps plus large drive-in doors. Asking $1.75 per sq. ft., good labour pool available. Steps to TTC and Dufferin St., for appointment and further information please call Harvey Kalles, 787-6161. 21

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Invitation for Pesach desired
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Male early 20's, fun loving out going wishes to meet female. Box 4227, CJN, 22 Balliol St., #15, Toronto M4S 1C1. 28

Male in early 30's with varied interests in music, movies, sports, theater seeks female companion. Write to Box 4259, CJN, 22 Balliol St., #15, Toronto M4S 1C1. 21

Need help of any kind? Call the Jewish Information Service, 789-7279. R

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Canada Permanent Trust
REALTOR

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Bathurst - Eglinton
$108,000. Bright! Comfortable 4 bedroom centre hall home with a cosy ground floor den, modern kitchen, bathroom, deep garden. Ideal for young family! Florence Skelly, 789-7351 or 922-3639.

* * * *

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Muskoka - Clear Lake, private sale. Modern, winterized, 3 bedroom furnished cottage on lakeshore, with boat dock, electric heating, running water, fireplace, separate sauna house. For further information please call (416) 925-7581 or (416) 923-4345. MR

PROPERTIES WANTED

Am interested in purchasing for dollars land or apartments in Israel. Contact post office Box 642, Station Q, Toronto or Phone 222-5580. 21

ROOM FOR RENT

Bathurst - Eglinton, in 2 bedroom apartment, suitable for business lady or widow, 782-2788. 21

Bathurst - York Downs, spacious, comfortable room in basement of a private home, with kitchen facilities and access to laundry room. Suitable for a young woman, 638-1429. 21

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Bathurst - Wilson, 1 - 2 rooms available in a house for lady. 635-8925. 21

OBITUARIES

Bain, Susan - On Feb. 6, late of 89 Wenderly Dr.

Barto, Livia - On Feb. 5, late of 2493 Lake Shore Blvd.

Berger, Wolf - On Feb. 4, late of 3560 Bathurst St.

Broder, George - On Feb. 12, late of 5939 Bathurst St.

Cash, Lily - On Feb. 5, late of 20 Varna Dr.

Davis, Bertram - On Feb. 3, late of R.R. 1, Richmond Hill.

Eisenbaum, Hymie - On Feb. 7, late of 51 Purdon Dr.

Elsenger, Rudolf - On Feb. 7, late of 1598A Bathurst St.

Ellis, Louis B. - On Feb. 11, late of 800 Richmond St. W.

Garfinkle, Sarah - On Feb. 6, late of 332 Hillhurst Blvd.

Gilman, Jacob - On Feb. 7, late of 115 Antibes Dr.

Gold, Abraham - On Feb. 1, late of 2100 Bathurst St.

Goldstein, Sidney - On Feb. 3, late of 1562 Skyline Dr.

Gross, Tom - On Feb. 8, late of 76 Glen rush Blvd.

Jacobs, Leslie - On Feb. 12, late of Florida.

Kaplan, Pauline - On Feb. 9, late of 124 Whitmore Ave.

Katz, Ray - On Feb. 7, late of 6161 Bathurst St.

Keshen, Louis - On Feb. 10, late of 3 Majestic Crt.

Lenchner, Sam - On Feb. 11, late of 15 Tournament Dr.

Leopold, Aaron - On Feb. 11, late of 26 Southgate Ave.

Levey, Lillie - On Feb. 5, late of 11 Browside Ave.

Machabanski, Mitzi - On Feb. 9, late of 44 Parksdale Ave.

Onrot, Louis - On Feb. 7, late of 714 Palmerston Ave.

Pierce, Jennie - On Feb. 2, late of 550 Cummer Ave.

Podoliak, Hyman - On Feb. 2, late of 6250 Bathurst St.

Sharagie, Sarah - On Feb. 12, late of 61 High Park Blvd.

Speisman, Pearl - On Feb. 8, late of 14 Robbie Ave.

Szollosi, Irene - On Feb. 13, late of 1648 Bathurst St.

Thomas, Dr. Charles L. - On Feb. 13, late of 1592 Islington Ave.

Tobias, Edith - On Feb. 5, late of 25 Canyon Ave.

Toegel, Gertrude - On Feb. 4, late of 200 Wellesley St. E.

Tugg, Samuel - On Feb. 6, late of 12 Rockford Rd.

Wilner, Nathan - On Feb. 10, late of 48 High Park Ave.

Wohl, Wilfred - On Feb. 12, late of 79 INvermay Ave.

Yashinsky, Samuel - On Feb. 4, late of 4383 Bathurst St.

Zynger, Szoel - On Feb. 13, late of 20 Flemington Park.

An Israeli soldier raises the Mogen David over border outpost overlooking Fatahland in Lebanon. Army is fighting infiltrators. (IPPA)

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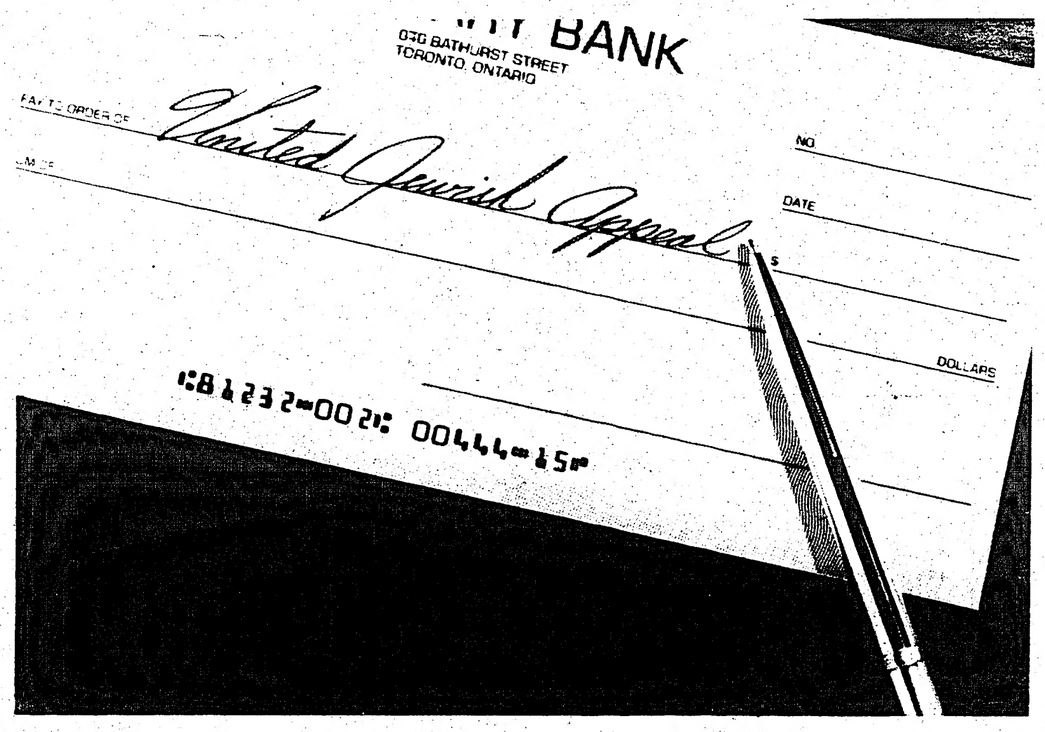

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